

Christian Faith and Life

Combining *The Bible Champion* and *The Essentialist*

Volume 41

JULY, 1935

Number 3

EDITORIAL

In the Light of the Certainty of Spirit-Mind What is Life and What is Death?

AMONG the most significant experiences of life is memory and the consciousness of identity. One evening it was my privilege to call upon an old woman, by name, Mrs. Wesley Stafford, the widow of one of the interesting Christian characters of Delaware Township in New Jersey. This lady is blind and helpless, waiting in bed for the mysterious release of her spirit into everlasting life.

On the particular evening of which I was speaking I found Mrs. Stafford depressed, and to cheer her, I suggested that we sing. She said, "No, I cannot sing any more, but I did use to sing when I was a girl." This statement stirred her memory. She said, "I remember as a girl going to singing school with the other young people. We used to sing the old songs. I remember one in particular; my mother often used to sing it, rocking in her low chair in the sitting room during the long winter evenings. She used to sit and sew and sing. It was something about 'Rest for the weary.' Do you know it?" she asked me.

I replied, "Wait a moment; that line brings back something from very long ago." And then, phrase by phrase and line by line that song came back to me. I am sure I had not heard it in forty years, since my mother sang it when I was a boy. Those long-forgotten lines,

which came floating back to me from my childhood were as follows:

There is rest for the weary,
And there's rest for me.

Even as I write these words I seem inevitably almost to see my mother, and almost to hear her voice as she moved about in her work, so vividly does the memory of those other years come back to me.

And so it was that night in Mrs. Stafford's room. The song took her back to her girlhood. She saw again her father's home, the animals, the orchards, the loveliness of spring time. She saw herself, with her hair in braids down her back, going to singing school, and wondering whom she would marry, while she longed to know all that the future had in store for her. She remembered all these things as she lay that night upon her bed; and she knew that she, the helpless invalid, was identical with the romping, happy girl of those other years.

Memory and the sense of identity—here is indeed a problem to tax the utmost resources of our natural sciences! How can the words of a song, or the sight of a faded dress bring back the knowledge of lost years? And how can we, who are so changed by the flight of time, and by the vicissitudes of life, yet

know ourselves to be identical with that other self, of whom there is, in fact, no least trace enduring? Here is indeed a mystery!

WITH the passing of years there are inevitably in every life vast changes. Childhood is always separated from maturity by differences that might be expected seriously to blur the sense of identity. It never does, however. Take a notable instance—the case of Napoleon Bonaparte. He began life the son of an unknown Corsican. In mid maturity he found himself the most potent will in the civilized world, the dictator of western civilization. Then in age he was defeated, discredited, hated, exiled, shut up to a barren, rocky island.

A hovel, a temple, and a ruin standing beside each other on some city street could not be more dissimilar than the three stages of Napoleon's existence; yet he had the most powerful sense of identity; and in his ruin at the end loved to remember and to live through again the unfolding of his destiny.

This sense of identity, which towers above the flux and change of life, demands an adequate explanation; and what hypothesis can meet the needs of the situation save the affirmation of an abiding spirit core which, transcending the time flow, knows itself the same, unchanged and unchangeable?

The stream of consciousness is not unlike the play of varied light which is projected from a moving picture lantern. As it glides through the air it is not a picture. It becomes a picture only when it is arrested for an instant at the silver screen. So the static sense of self is necessary to unify the flowing stream of consciousness. It is man's spirit-mind, with its dominant sense of self, that unifies and orientates the meaningless flow of sensation into this intelligent pattern we call biography and history.

This conception, which seems to me to be inevitable on the basis of any theory of the objective universe about us, is more than ever sure in view of recent

scientific conclusions concerning matter. It must be twenty-five years now since Mendeleff discovered the possibility of arranging the elements in an ascending scale according to their atomic weight. He called this arrangement the octave of the elements, after the analogy of the octave in the musical scale. It involves the possibility that the elements were one in some basic way, the heavier being compounded from the lighter.

More recent experimentation leads with increasing scientific certainty toward this magnificent imagination. Stable atoms seem to be breaking up into electrical pulsations vibrating in empty space, as James Jeans describes them. On such a conception of matter there is no possibility of grounding it in personal identity. There is identity of pattern only. Two flashes of electricity rending in succession the same western sky with a ten minute interval between, are, so far as their causal force is concerned, as much an identity as the Rocky Mountains assuming the same ten minute interval. Electrical forces play in the sky, and it is a lightning flash. Electrical forces play along the ridge of the American continent, and it is a mountain range. Certainly, when matter becomes as illusive as this, it is idle to suppose that it is the explanation either of memory or of man's sense of identity. In a fluid universe there must be an abiding spirit core, which, transcending the flux, gives to things their seeming stability, their order and relationship.

The fact is, vibrations in empty space—a pulsation that is the pulsation of nothing—is not an intelligible idea, as Professor Jeans himself points out. He therefore sees matter as a mathematical formula of some Infinite Spirit-Mind which is projected upon man's finite mind. And what else can it be? What other statement will bear ultimate analysis? Of all the crude mistakes of human learning, that was the most absurd which fondly sought to explain spirit-mind in terms of matter. What

er matter may be, we know it only as experience of spirit-mind; and our knowledge of our experiencing mind is infinitely the more immediate knowledge of the two.

We know spirit-mind as an inner experience of knowing. We know matter only as a remote contact of our knowing consciousness with something outside ourselves. Certainly he is a dull thinker who would seek to explain the more intimately known consciousness of knowing in terms of that indefinite something, which is outside ourselves, and which periodically impinges upon our knowing consciousness. Yet precisely this has been the absurdity of the oft-repeated materialistic pretensions to explain the mystery of being. Such shallowness, Professor Jeans says, has now been repudiated by the human race generally.

THE opposite of materialism is of course some conception of spirit; and it involves both the Infinite Creator spirit and finite spirits, who, like the Creator Spirit, transcend the flux of things and know themselves as abiding entities, the same yesterday, today and forever. There is an abysmal difference between phenomena, and knowing consciousness, which is aware of phenomena. Philosophy can speculate phenomena away into imaginations of mind; but it cannot speculate away the knowing mind itself. The knowing mind is evidently reality; and yet it is a part of the finite universe. Seemingly it began, notwithstanding the difficulty of conceiving such a beginning.

Some years ago I noticed this marked difference in the creation story between God's relation to the physical universe and His relation to man's spirit being. The one He fiated, the other He breathed. Evidently the language is figurative, but, even so, it is vastly suggestive. The universe is just a divine imagination willed into objectivity; but created spirits are of His very being. God wills new centers of consciousness and self-

consciousness within His own infinite awareness. Man's mind is created; but it is created within, rather than without, the divine being. It is the Infinite awareness itself, which in man knows, and knows itself in knowing.

The distinction I am making is between an imagination, or image, and an active centre within the divine consciousness. The image is just what God makes it, neither more nor less, and it has no knowledge of itself; but the new centre willed within the divine consciousness both knows and acts, exercising according to its given measure the full glory of the transcendence of deity.

This interpretation would start with the Infinite Spirit-Mind, who wills within his own consciousness the whole complex image of the universe. It would be an expression, under the space-time law, of His divine holy unity. Then at the summit of this created forth-utterance of Himself it would understand God to do a unique thing: He thrusts into the creation, He has and does imagine, finite spirit-minds, new centres of personality willed within the infinitude of His own consciousness. These created centres are of Himself, only they are willed into His being, and they do not have access to the whole plenitude of His divine consciousness. In both of these respects they are definitely at contrast to those eternal centres of self-awareness, which are the Divine eternal Tri-unity.

On this hypothesis we have an adequate explanation both of man's sense of an objective universe, of his finite but self-knowing being, and also of his dim intuition that both he and the universe have their ground in a back-lying Infinite. And this point of view is not only philosophically conceivable, it is scientifically indicated. The constantly diminishing, and now almost totally obliterated reality value allowed by scientific analysis in matter, unmistakably points behind objective things to spirit-mind. If matter is only a "mathematical formula" then inevitably mind must be its back-lying ground.

This back-lying mind may be either theistically or pantheistically conceived; and the question of which will be for philosophy and theology to decide. This is not the field of science. Should some scientist essay it, he does so as a philosopher or theologian, and not a scientist.

Nor does this hypothesis or explanation lay upon philosophy and any new problems, while solving old ones. To be sure it leaves untouched the mystery of time and space; but, so far as I can see, this seems to be definitely beyond the present powers of human intelligence. Kant held space to be of the mind, and I, personally, cannot get away from the conviction that it must be a law of the infinite Spirit-Mind Himself. I cannot think apart from space and time. These ideas are of the very frame work of my rationality. They must be, as I see it, the same for God, and if they are, they must be a law of His being, otherwise we would have two infinities: God and His space-time setting.

But ignoring the space-time problem, which probably will not be solved, this interpretation of things is vastly illuminating. It seems to be a common ground, having all the advantages at once of theism and pantheism, of realism and idealism; and it seems also to provide an ultimate unity in which can be resolved that challenging duality of experience—matter and spirit.

WHAT then, we ask, by this interpretation, is life? The answer is instant. It is God Himself. It is a new finite centre in the infinite Divine consciousness. This interpretation makes St. Paul's great sentence a literal fact: "In Him we live and move and have our being."

Man is thus of God, as truly as in pantheism; but he is also finite and volitioned, as truly as in theism. The Infinite Spirit-Mind, whose unbounded life forever comes to focus in three centres of personal awareness, has flated new centres of finite consciousness and

self-consciousness, to whom he has given the power of creative willing. The Infinite thus exercises self-limitation, that the created finite, which is of Himself, may have a sphere of freedom.

What a truth this is! How simple makes the majestic words of the creation chapter in Genesis. The universe becomes a divine imagination willed into objectivity both for the Divine Mind and for all created centres of self-consciousness within the Divine Mind. The whole vast frame is a Divine self-expression, God's poem, His song. God utters Himself, He sings forth the glory of His holy life; and at the summit of His song He stands finite spirits, equipped with His own reality, and destined for the fellowship of His own sublimities.

"God breathed into man's nostrils the breath of life!" He gave the creature of Himself! How this truth illuminates every redemptive value! How dreadful sin becomes, when it is seen thus as confusion thrust into the very sublimity of the divine holy consciousness! How reasonable redemptive love becomes! Sublime and yet reasonable! God is not loving some mere dust of His own imagining; but rather spirit-minds, whom He has willed within His own eternal awareness. What a light this truth throws both upon heaven and upon hell! Whatever they may be, they must be constituent factors of some sublime all including unity: for God would not imperil His own holy unity by creating finite wills if He could not see His way through into ultimate unity again. The song He sings must at last be His perfect self-utterance; and even hell, whatever it may be, must make its contribution in the final harmony.

And now we ask the other question—If this is life, what then is death? We can make an effective start by affirming that manifestly it is not extinction, for why should the loss of the phenomenal body be supposed to have such an effect upon man's finite but divine spirit-mind?

So far as I can discover there is n

suggestion in experience that the spirit-mind itself suffers damage in the experience of mortality. The manifestations of spirit being are the powers of knowing, loving, willing, aspiring; and to life's latest moment there is no indication that approaching mortality produces the slightest impairment of these powers.

It was the late winter of 1934. I was talking to a woman of my parish whose mother had been a great sufferer. She had just passed from this world out into the infinite. This daughter said her mother was conscious to the very moment of expiring. She also said her mother still knew both herself and her sisters when she breathed her last. She described to me the entire group gathered about the mother's bed, and the aged sufferer tenderly whispering each name. She said her mother expressed also the eager desire that God would not call upon any one of them to suffer as she had suffered. She then spoke of seeing Jesus, and uttered her heart in words of aspiration and praise. It was thus in the midst of active expressions of every power of her spirit that she passed. She knew, loved, willed and aspired clear to the last.

Nor is this experience isolate. Christians often die thus. The book of Acts describes St. Stephen as dying thus. The primitive martyrologies describe Polycarp as dying similarly. The disciples of Bernard of Clairveaux describe their master as loving and aspiring clear to the very end. John Wesley's death was most exalted; and one could name scores more. What reason, then, is there to infer that death even injures, not to say annihilates, the spirit? Certain it is there is no scientific warrant for such a conclusion, since every power of the spirit is repeatedly seen in full exercise clear to the last.

NO, death is not extinction; but what is it? It is doubtless an experience tragic enough. I have come to regard it as a termination of the finite spirit's

possibilities of self-expression. As I see it, the body is chiefly the channel through which our finite wills can flow into creation. It is, of course, also the vehicle of our general self-expression. The body images us, utters us, and relates us to the objective universe about us. I do not feel certain that its loss will wholly cut us off. It may be that telepathic powers will still enable the disincarnate spirit to know the thoughts and purposes of men both on earth and in heaven. We will not, however, venture to dogmatize: for both Scripture and experience are largely silent upon these matters.

In this one thing, however, we are upon sure ground: The loss of the body leaves the spirit-mind without the channel of hands and feet through which its creative purposings can flow into the universe. If our dead, by the mind's telepathic powers, still know us, and even see our very hearts, as in life they could not do, they are, nevertheless, cut off from creative purposings. They have no lips with which to speak, no hands with which to lift. They have become, as it were, exalted spectators, who may still watch the strivings and increase of the Kingdom of Christ on earth, but cannot share its toil.

And this is what I understand death to be.

It is not soul sleep. We go on knowing, loving, willing, aspiring as before. Indeed, it is my personal confidence that all these spirit powers will, in the Christian, manifest an increase at mortality. I am convinced that in death God will become sublimely certain. He will become as unescapable to the disincarnate spirit as space and time are to our minds today. The fact that the saints at passing so often seem to hear sublime music, and to see their loved ones gone before, yes, even the Saviour Himself, leads me to believe that every power of the triumphant spirit is heightened at the moment of death, save only those which are dependent upon the body. I am coming to see death as simply the interrup-

tion of the finite spirit's power to utter himself and to will creatively in relation to the physical universe.

And how fitting a penalty such a limitation upon the sinful spirit would be! Man's sinful purposings are worked out as objective evil only through his body. With the body taken from him, his heart may still be false; but he has no power to turn his unsocial bearing into pain and woe. During the probationary years God tolerates, to a degree, the evil outworking of sin's false choosings. He thus lays bare the awful confusion and futility of sin; but at death he takes from the sinner all possibility of doing harm. Probation is terminated by a final climacteric choice, in which character becomes fixed. Beyond the moment of mortality the Eternal Holy Infinite flames forth; and whether the finite spirit leaps to sonship or cowers in rebellion, deprived of its body, it has power no longer to project confusion into the vast harmony of the divine order. This is death.

But there is another question in my mind. It is whether the experience of death is the same both for the sinner and the saint. Here again one must move with caution, for Scripture is very far from being complete in its revelations concerning the life beyond. There are, however, several passages that seem to have a bearing, and it is my conclusion from them that the experience of death, since the resurrection of Jesus, is almost entirely emptied of its former content, so far as believers are concerned.

The first of the Scripture passages to which I am referring is a statement of Jesus made in connection with His raising of Lazarus from the dead. He said: "I am the resurrection and the life. He that by faith becomes united to Me, if he should die, yet shall he live again, and every one who while yet alive becomes united to me, shall never die unto the ages" (John 11:25,26).

The second Scripture is in St. Paul's epistle to the Philippians, where the apostle speaks of attaining to the "out-

resurrection" from among the dead (Philippians 3:11).

The third is the prophecy in the Revelation of a resurrection which is coincident with the beginning of the reign of Christ, by which the saints are lifted into the divine fellowship and share with Him His increasing triumph (Revelation 20:1-5).

The fourth is St. Paul's powerful affirmation in 2 Corinthians 5:1-10, in which he affirms that the Christian man being clothed upon with his house which is from heaven, shall not be found naked.

The fifth is a second statement of Jesus, made during His last evening with the twelve. He said: "And if I go and prepare a place for you, I am quickly coming again, and then in the future I will receive you unto myself in order that where I am ye also should be" (John 14:3).

Let me present an interpretive translation of St. Paul's great passage in 2 Corinthians 5:1-10.

For we know that if the powers by which our spirits are clothed in this life be taken from us, new powers will be given us which are now prepared in heaven, powers which will open to us the glories of eternal life.

As Christian men, then, we look forward not to an experience of nakedness, but rather to the gift of a new and heavenly equipment by which mortality shall be swallowed up in the unbounded glory of eternal life.

And this is the will of God for us. He wrought us for this very purpose; and already in the ennobling experience of Christian certainty has given us a foretaste of that glory which is to be.

Therefore we are always confident, and ever expectant (as we think of that experience which men have called, death) knowing that while the powers of our present life still clothe us, we cannot fully experience the glory which is to be. We are confident, I say, and expectant, waiting to put off these earthly powers that our heavenly equipment may be given us, through which our Savior Jesus Christ will stand at last fully revealed.

If, now, Christian men are clothed at death with new powers by which their spirits are expressed; and if at death Christ is revealed to them in His risen glory, receiving them unto Himself; if I say, these things are true, then the

Christian man never experiences the lonely isolation, which is the sinner's eternal doom, and Jesus' words at the tomb of Lazarus are literally true, "He that liveth and believeth in Me shall not die."

HERE is involved in these ideas, it seems to me, a very suggestive interpretation of that remarkable passage in the twentieth chapter of Revelation which speaks of a first resurrection. It need not be postponed to some future date when Messiah returns in glory, but can be going on all down the centuries. Each saint at passing is clothed upon with new and heavenly powers. His spirit is never naked and lonely. During the intermediate state, before the final complete resurrection and the consummation of the ages, he is reigning with Christ, whose Kingdom is marching on from victory to victory. The unbelieving and unrepentant are left unclothed from death to the consummation of the ages, when the second resurrection will occur, which will be unto judgment.

This interpretation will also furnish us with an explanation of St. Paul's remarkable word the "out-resurrection": for here would be a resurrection which takes place just at the moment of mortality. And how magnificently it would be true on the basis of this assumption, that death is literally swallowed up in victory: for just as death is isolating the spirit from its earth contacts, victory sweeps down from heaven to clothe him with increasing life!

As I have repeatedly indicated, I understand our physical bodies to serve the spirit in a double capacity. They express it, and they are the channel through which its creative purposings flow into the universe. In death, unless at that moment we be clothed upon with new heavenly powers, the spirit will be left both helpless and unexpressed. It will be isolate and utterly lonely except as telepathic knowledge may reveal, to such naked spirit beings, human thoughts, which, like radio waves, fill the infinite of God.

This conception of the sinner thus doomed to be alone with the self he has chosen, his consciousness flooded only with the memory of his sin and the intuition of God, is indeed awe-inspiring. But it would seem, also, to be the most fitting judgment possible upon him for his falsity. He chose himself. He would live only for and in himself. In death God gives him his choice. He has himself alone, and learns the awful futility of his false purposings.

And if, indeed, this is death, it would seem that the sublime redemption of Christ ought to be able to lift believers clear from it. Why should the lonely isolation of self be inflicted upon men who in repentance have denied self, and who in faith have reached outside of self to find the reality and wealth of life in relationship to Christ? There is no reason why Christian men should die.

Yes, I rejoice to believe as St. Paul seems to teach, that as mortality grasps their bodies, stripping their spirits, believers are clothed upon with a new house which is from heaven. New visions burst upon their inner sight and hearing. Christ is revealed, come to receive them, or else some glorified loved one, by heaven's command, appears to guide them into the Presence.

Yet these new powers need not be thought of as the completed equipment of immortal life. I can discriminate between faculties by which we can know and be known, and other faculties by which we will have the power to project our wills into the universe omnipotently, even as Christ. This latter gift can only be given when the spirit has been fully perfected. When not one swift purpose even for a moment strays from the all-including unity of the Divine holy plan. I could easily fancy the power to know as given at the threshold of the intermediate state, and the power to project one's will creatively into the universe as only given at last, when probation is finished, and every redeemed man shall have been perfected.

During the intermediate state I can

imagine Christians as present with Christ, knowing each other, and watching with rapt interest the increasing conquest of Messiah's Kingdom. Indeed, this latter hope is more than hope. It is Christian promise. It is certainty. Christ is now reigning, and has been since His ascension; and His saints are with Him. Where else could they be who were redeemed by His so great love, and who have responded to His salvation with self-abandoning faith?

I find St. Augustine's interpretation of the Millennial Reign vastly suggestive right at this point. He sees Christ reigning from the Ascension forward. At first there is hostility and martyrdom; but then the progress of His kingdom strikes an epochal advance; paganism is overwhelmed; Christ's earthly kingdom becomes increasingly visible. This is the Millennium. At its end is the Second Coming and the consummation of the ages.

Again I decline to be dogmatic, but the interpretation is most suggestive. If it should be objected that the centuries since the collapse of paganism have been blemished by many a dreadful tragedy, I would admit it instantly; but I would nevertheless insist that the blackest day of the Christian centuries has in it abundance of light when compared with the awful pall of pagan darkness. Even Plato saw women as sub-human, child murder was common, the blood of the gladiatorial show was the joy of the populace. Yes, from the moment this collapsed, and institutions of mercy and freedom began to spread in the earth there has been both a reigning of Christ and a binding of Satan.

I see one mighty movement sweeping down the centuries. It is a movement toward freedom. At first it was under natural law, when the creation advanced from mere inert thinghood up to the spontaneity of life; but now in Christ it is under the law of God's own holiness. Since Jesus ascended life everywhere has been rising to fuller and fuller freedom. This is the meaning of

the abolition of slavery. This is the meaning of the unfolding of political democracy.

Do you remember those tremendous words that Jesus spoke when He was at Jerusalem during the feast of Tabernacles: "If ye continue in My word . . . ye shall know the truth, and the truth shall make you free" (John 8:31-32)? History has proven these words to be true. Yes, Christ is reigning, and His saints are reigning with Him; the freedom of democracy is a manifestation of His Kingdom; and at this moment the Christian world is standing at the threshold of a new era. This much is sure. And this also is sure: That if the Christian Church, which has today a world-wide organization such as it never had before, can but recover the certainty and vitality of its faith we are about to sweep out into the noblest epoch of history upon which the triumphant sons of God have ever gazed.—H. P. S.

Mission Activities

Fragments of a New Testament manuscript believed to be 50 years older than any other known, are now in possession of the British Museum.

In Russia no school teacher is allowed to attend church service. This means that all the school children of Russia are taught against religion of every kind.

It is reported that seven of Great Britain's famous cathedrals have been put on the dole. These cathedrals were verging on bankruptcy when \$90,000 a year for ten years was voted to save them.

Angola, the Portuguese colony of West Africa, is being evangelized by 150 Protestant missionaries, but there is, in addition, a force of native workers of encouraging size. Thirteen hundred out-stations are directed by the native churches, and the 50,000 church members and catechumens represent perhaps a larger constituency.

The Alphabet of Science and the Word of God

This is the first of a series of editorials by . Rimmer on this subject.—*Editor.*

MOST collectors of Americana are familiar to some extent with the primers of Colonial days, and some collectors even specialize in this particular field. Many of these quaint little volumes are highly illuminated and illustrated, and we recently acquired one that was delightful in its suggestion of the piety of those old and perhaps better days.

This little primer dealt with the alphabet only. It began with "A" and ended with "Z," and there was a picture and a verse with each letter. It was the evident purpose of the writer to connect each letter with some thought that was familiar to the child, and thus make memorizing easier. Since every child old enough to learn the alphabet was presumed to be somewhat acquainted with the Bible, the plan of the primer was to connect each letter with a Bible reference.

So the first page has a fanciful picture of an apple tree with a serpent entwined about its trunk, and the whole framed by a gigantic letter A. Beside the picture was this sentence, "A is for Adam," followed by the quaint rhyme:

In Adam's fall, We sinned, all.

Thus the entire gamut was run, until in the last page appeared the words, "Z is for Zaccheus."

Zaccheus he did climb a tree
Our Lord to see.

One cannot help but muse on the lost glory and homely reverence of that past age of American culture, when all things were linked in the mind of the growing child with the Word of God. So far have we departed from that firm foundation of the fathers that it sounds quaint to-day to read this example of piety, and most folks who see this primer lay it down with a smile.

We might, however, write another such primer today, and in very truth it would be an encyclopedia! We have been thinking how this modern age, with lance and scalpel, with microscope and retort, with spectroscope and with such common implements of research as the pick and the shovel, has been adding to the store of knowledge that men label "scientific." In every possible field of human activity wisdom and learning have increased at an amazing pace. We have swept the heavens in one magnificent view, and dredged the floor of the sea for fact. We have classified the minutiae of the microscopic and correlated the gigantea of sidereal space, and have dissected every object in between these two diverse extremes. So fast has our store of knowledge increased, that we can indeed claim to be a scientific age.

The machine technology of this age is superb, and we scarcely have one instrument of research today that was in use a hundred years ago. It is laughable to even conceive of a book of science a century old, and men depend in this ingenious age on the modern and up-to-date in literature. Is there any exception to this sweeping statement? Yes, there is one. With all our boasted advance and with all our unquestioned knowledge, we still acknowledge that the one perfect Book that man possesses today was not written in this twentieth century, but has come to us as a priceless heritage from the distant past. We call this book the Bible, and to multiplied thousands it is simply the recorded Word of the Living God.

Owing nothing to science and human culture, it yet instructs the most erudite in the fields of their several individual professions. It uncovers to men the errors of all past ages, and shows with noble fidelity all that is spurious and false today. For this reason it has as bitter enemies as it has ardent friends,

and so it was inevitable that men should seek the aid of science to discredit this ancient Book. The writings of those men of old, who spake as they were moved by the Holy Spirit, have been scrutinized by experts in every field of scientific activity, and so far all these worthies combined have been unable to detect a flaw in its contents! Not one small error of fact, not one mis-statement of scientific truth, nor a single fallacy of ancient ignorance has ever been found in the marvelous pages of this Divine Book.

On the contrary, we may say with assurance that every science that can be brought to bear on the Bible, has but enhanced its perfection and added fresh lustre to its already glowing repute. The biologist comes to its pages and learns much that his microscope can never reveal to him, for in science we deal not with origins. Scoffers come to prey upon its pages, and remain to pray! So much is this the literal truth, that we boldly advance as a thesis the startling statement, that every science known to man today has in some measure testified to the infallibility of the Bible!

IT would be both instructive and profitable for some man or company of men to write a primer on this subject, as was suggested in the opening paragraphs of this paper. Take all the sciences that begin with "A," and apply them to this investigation. Suppose that the primer started with the line: "A is for astronomy." Could we find anything in the modern knowledge of the heavenly orbs to sustain the Bible in its statements? Indeed we could: for it is still true today, as David wrote in his generation, "The heavens declare the Glory of God, and the firmament sheweth the work of His fingers." With men like Sir James Jeans, who is perhaps the dean of living astronomers, repeating in modern words all that David here stated, we would have no difficulty in sustaining this thesis as far as astronomy is concerned.

What is true of astronomy is also true of every other science beginning with this initial letter. The writer might as

well say that "A is for agronomy; or archæology; or anthropology; or anatomy;" or any other science that starts with the first letter of the English alphabet. We could then pass on to the letter "B," and exhaust the list of sciences in this category, and find support for the Bible in every one that was introduced! Biology and botany, bio-chemistry and bacteriology, all bear their amazed witness to this Book that was completed ages before they were born! Yet, when these sciences have emerged from the womb of time, they find that some of their most remarkable conclusions have been anticipated by the Wisdom that is revealed from above.

So through the entire alphabet the writer could run, all the "C" list from chemistry to cythology, all the "D" list from dermatology to dactylology, until he had reached the end with zoology as his fitting climax. And every science that testified in this unique court of modern wisdom, could only entrance the mind of the delighted observer with fresh evidence of the integrity and inspiration of this sacred writing!

The purpose of this paper, then, shall be to offer a condensed essay on this very subject. We purpose to take a science from each of the vast list of specialized learning, one from each letter of the alphabet as far as time will permit. In language which is deliberately shorn of all technical cast and flavor, we will present this matter in a fashion so simple that a child can comprehend, but we trust with evidence so indisputable that the sage can find no reply to its conclusion.

To open the matter, let us reach almost blindly into the myriad thoughts that clamor for utterance and precedence, and arbitrarily begin by saying

"A" is for Archaeology

This may in many ways be called the "baby" science. One of the latest and most recent schools of research to spring up from the fertile field of man's insatiable desire to know, archæology has attained a robust and marvelous maturity

a time so short as to be astounding. A hundred years ago the very word was scarcely known, but today it is not only on the lips of the common people, but is found in multitudes of magazines and papers. This science has proved to be the greatest handmaid of faith which the twentieth century has so far seen heard. The voice of this science is so definite and certain, that we can safely say that not one single fact has ever been discovered by the devotees of this science which has injured the repute of the Bible for even a passing moment! While on the other side of the question, we may say with bold assurance, that archæology has proved every disputed historical statement of the Bible to be literally as the Book states that fact, in every particular.

Since archæology is "the science of ancient races" it is conceded that her voice shall be the deciding one in the chorus of witnesses who testify to the integrity of the Bible. Dead men DO tell tales, and as they have no purpose to serve in deceiving the living, we may well say that the voice of the dead is one most honest testimony we have to examine. Especially is this so, when we remember that we deal not alone with the words of the ancients, but with their monuments, their buildings and their very treasured possessions as well. No man can reasonably estimate, in the terms of pounds avoirdupois, the multiplied millions of tons of evidence which the spade has uncovered in the annals of Biblical archæology! And all this stupendous wealth of recovered fact, without exception, has aided, established, and vindicated the text of the Scripture.

Since archæology has centered its interest in the lands where the men who wrote the Bible dwelt and died, and since the records we so highly treasure today were made in the very hours these ancient amanuenses of God were writing, the case may be called conclusive. Some fact or record, some illuminating custom or some pictured or sculptured conduct or condition, or even in some cases all of these various types of evi-

dences, have been recovered to bear on every single incident of historic importance in the Old Testament and the New. The earlier archaeologists dealt largely with Old Testament facts and sites, and the more recent work has been more extensively in the field of New Testament recovery, so together they make an impressive record. It is to this record that we now go, to make a selection of a few facts out of many, that could support our thesis.

TO cite a commonly used instance, we refer to the collapse of the old argument of the recent origin of the art of writing. In common with most college students of the same generation, the writer frequently, nay, even constantly, heard it stated from the teaching platform that Moses could not have written the Pentateuch, as writing was not invented until five hundred years after Moses died! Therefore, the first five books of the Bible lose their authority, have their claims to inspiration set aside, and forfeit all right to respect as historic documents. Brave conclusion from so sketchy a premise, but a conclusion rather universally accepted by the critics!

What a different story we hear today, when the learned gather to exchange ideas, and the truly informed teacher mounts the platform! We then hear of written records that were ancient in the days of Abraham, and of historic documents that antedate Abraham by as many centuries as Abraham precedes the Lord Jesus Christ.

It is not necessary to take the word of any individual in this matter, let the reader spend an afternoon in the noteworthy Museum of the University of Pennsylvania, in Philadelphia, and form his own conclusions. There you will see bi-lingual documents, lexicons, contracts, deeds, receipts, temple records, and mathematical texts that go as far back into history as 3800 B. C. Some may be even older than this, but for at least that distance the modern student can travel back through the shrouded

veil of dead centuries, and handle the books that were the property of men some sixty hundred years ago!

Moses lived in an age of literature; and the modern can say as was said of Moses, "we, too, are 'learned in all the wisdom of the Egyptians.'" Some of the texts that were extant in the schools in Moses' age now belong to us, and with the triumph that archæology won over the mystery of forgotten writings and ancient systems of recording, a new day dawned for the friends of the Bible. The mouth of the critic was hushed at this first and most important point, and the entire subject opened for fresh research. This applies, of course, to the honest critic only, and to those who are really versed in their subject. We well recognize the fact that there are vicious critics as well as unlearned and ignorant opponents of the doctrine of inspiration. It would be fatal to the entire structure of infidelity to admit the evidence that archæology has uncovered, so the blatant ignore it. There are also some teachers who are entirely ignorant of the results of the last forty years' work in this field of scientific endeavor, and they are as men who talk in their sleep, still mumbling the out-moded ignorances of a past and departed generation. But of the vast mass of men who study these records, the overwhelming majority have learned that Moses could and did write.

Perhaps the primary point of departure from the truth of the Bible, and the main reason some men—wise above that which is written—have rejected the Scriptures, is the honesty with which the Bible tells the entire story of Man. It cannot be denied that there is a wide divergence between the record of inspired anthropology, and the complacent and laudatory theories that have been constructed by philosophy. If there is one point more than any other at which we see the false wisdom of a past generation of philosophers refuted by the Scripture, it is in this particular field.

This may well be the explanation of

the bitter controversy between certain educators and the vast company of Christian believers. The former scoff at the Bible and jeer at its claims, although confessedly unable to improve on its pages, with all their vast learning. The latter love and revere its contents, and believe that its teachings reveal the certain pathway to eternal life. The latter so believe because they have found strength and grace and salvation in its pages, the former reject the credibility of the Bible because it dares disagree with some of their pet theories! Yet it is certain that if men had re-written the Bible twenty-five years ago to conform to the demands of that school, in another ten years all men of any real scientific learning would be laughing at the emasculated book which had thus lost its authority!

The record of the Bible states that man began as a perfect being. He was created civilized. The arts and crafts were inherent within him, and Adam was the ablest zoologist the earth has yet known, as far as nomenclature is concerned! As a conversationalist our first father has never been surpassed, as he "walked and talked with God in the garden." Those of us who have enjoyed the pleasure and the profit of informal strolls with our professors and mentors can well understand what these quiet talks with God would do to the mentality and advancing education of the man who was created perfect to begin with, and learned from God day by day. No brutish ancestor, this, garbed in hair and plucking at a stubborn flint with a scraggy finger nail!

Then follows a sad record of failure and sin, of degeneration and retrogression. It is true that culture continued for many generations after Adam, but the knowledge of God grew dimmer and dimmer. So that while the race that perished in the flood were skilled in many arts, had great power and ability in intellectual fields, they had so debased themselves morally and spiritually that they left the saddest record of "de-volution" this earth has ever recorded. While

ere was a new start from the godly
mnant who entered the ark, there is no
harmony between the Bible story of
an, and the discredited theory of man's
volutionary ascent.

IT is in this very field of the premise
of the entire record that archæology
speaks with its most emphatic records,
as Sayce has so graphically pointed out.
The farther back we go in the rec-
ords of antiquity, the more perfect ap-
pears the civilization which is uncov-
ered! It is an established and accepted
fact that as far as Egypt is concerned,
there is no such thing as a beginning
of civilization. The deeper into antiquity
we dig our way, the more perfect the
earlier civilizations manifest themselves
to have been. There are no advancing
steps, no gradual progress in learning,
no slow mastery of arts and crafts. On
the contrary, there is a decided and con-
tinued retrogression, from the earlier
ages to the later. The artifacts that come
from the very earliest culture of Egypt
are the most perfect that have ever been
found. The descendants of these first
skilled artisans later lose this culture,
and darkness swallows the ancient light.
Just as the story is told in the Bible, it
is read in the records of this most ac-
curate science. Today, archæology, the
one science that should logically demon-
strate whatever truth there may have
been in the philosophy of evolution, has
utterly repudiated its fallacies. In so
doing, it has further enhanced the con-
fidence which the truly learned must
ever have in the perfect Book.

Impressive as these facts are, how-
ever, they are but the base upon which
a towering pyramid of priceless infor-
mation has been erected. For it has
pleased the Lord, whose hand raises
men to power only that they might add
glory to His great Name, to anticipate
His own time of resurrection for the
benefit of our inquiring age. The day is
not yet, when all the dead shall hear
His voice and come forth, but He has
in a sense deputed this science of arch-
æology to act in His behalf. When

men doubted the truth of His Word, and
demanded reasons and evidences upon
which to construct a logical faith, He
heard and responded. It must have been
in the path of His Will, that the Pha-
raohs and kings, the conquerors and
rulers, the generals and statesmen of
old have appeared in a pseudo-resurrec-
tion to testify to our age.

Heading the list of this archæological
resurrection are the forty-two kings of
antiquity whom the late Dr. Robert Dick
Wilson so carefully traced out. These
are the non-Jewish kings who appear
by name in the pages of the Old Testa-
ment, and who were classified as "myth-
ological" for a long time. The very best
scholars of most centers of learning
were agreed in the premise that it is im-
possible for empires to rise and flourish
to the point where they exercise what
was equivalent to world dominion, and
then to perish so completely that no
record whatever could be found of them
in history. Since these forty-two kings
of old were never named or recorded
outside of the pages of the Bible, the
sacred record was thus credited with
forty-two major historical errors.

How differently the case appears to-
day, since all of these kings have been
re-discovered! Either by uncovering
their mummies, or finding their monu-
ments, or else by chancing upon their
annalistic tablets, each of these men
takes his proper place in the columns
of history once more. More than that,
each man takes just the place in his-
tory's record now, which the writers
of the Bible had assigned to him in their
records! Each man fits into the chronol-
ogy of the record just where the inspired
Bible had placed him, and each man fits
into the dynasty of every other man
with an infallible precision that is more
than noteworthy, as it savors of the
miraculous. So that, instead of being
guilty of forty-two grave historical er-
rors, the Bible is rather seen today as
being the one perfect history which is
in the possession of the human race.

It is impossible to summarize a cen-

ture of research in the brief limits of this essay, and we must hasten on to some of the other sciences if we are to do justice to our title. But we are confident that if we have not given sufficient data in this all too brief exposition to satisfy any reasonable student, we can

produce an overwhelming mass of detailed evidence that will establish beyond controversy this indisputable fact. So we will just content ourselves with saying once more:

"A" is for Archæology: and press on to the next letter in order.—H. R.

Divine Dynamics

THERE is very much in these days passing for reality which is nothing more than shadow or fog. Coming events cast their shadows before them. The Bible is replete with illustrations applicable to present day conditions. The worst affliction which the Christian Church suffers today is not through Atheistic denial, but through molycoddle and mugwump negation. Turn for a moment to the story of two of God's greatest prophets, Elijah and Elisha. The mantle of Elijah was nothing without the mind of Elijah. The name Christian is empty as a drum without *the mind of the Master*. Elisha witnessed the ascent of Elijah, caught the falling mantle, and thus received the evidences of his appointment to the prophetic office as successor to Elijah. That mantle alone did not make him a true successor, it was only the insignia of it. Many a man today is wearing vestments who is no true successor to St. Peter or St. Paul. The insignia of a king does not make a man regal. A soldier's uniform is not the final evidence of his patriotism and loyalty. A diploma does not guarantee that a man is a scholar. A dress suit does not make a man a gentleman. Silk garments and a vanity case do not make a woman a lady. Political office by no means marks a man as a statesman. God has many conditional appointments. Elisha had the mantle but could he qualify? That was the great question. It is no difficult thing to get recorded as a member in the Christian Church. A certificate of membership in the church of any denomination does not mean that the individual is necessarily a Christian. To be voted into membership and to

receive the right hand of fellowship must be accompanied by something far more significant. Can the new member qualify? He bears the name of the Master, but has he the Mind of the Master? "He that hath not the mind of Christ is none of His." The Mind of the Master and the Works of the Master, these alone determine the reality of Christian profession. All this applies with particular force to a minister of the Gospel. An ordaining council makes no man a true prophet of God. If ever in the history of the Church it has been evident that a man may be in an Evangelical pulpit and as far from the Spirit of the Gospel as the poles are from one another, it is now.

The seven sons of Sceva employed the Name of Christ as a mere magic performance but they had not the slightest power to cast out evil spirits. The servant of Elisha laid the prophet's staff on the face of the dead child but "there was neither voice nor hearing." No wonder churches merely mark time where a false leadership uses old time Theological terms without a single atom of their real significance. The people are fooled and fail when they follow an unregenerate leadership. The oath of allegiance to the United States flag means with many citizens merely hibernating Americans.

With Elisha the test soon came. He was appealed to almost at once to heal the bitter waters of a fountain at Jericho. A definite, positive, uncompromising faith in God brings conscious power. Without a moment's hesitation, Elisha went to the spring's source and worked the miracle of purifying it. It was an

mediate triumph of faith, it was a lesson for the ages. The streams of immorality, unholiness, worldliness and unbelief can never be sweetened and purified save at their source.

We find no fault with the social programs and the so-called Social Gospel urged upon the attention of the Christian world today, as the outward expression of an inward reality. What we find fault with is putting the cart before the horse and assuming that the social program is a proper end in itself. It positively is not. It is a wretched failure. Heart health must precede all political and social health. Legislation deals with polluted waters but leaves the fountain-head untouched. The Social Gospel has not one particle of power to change human motives or to give the upward incline to an individual life. Pigs are still pigs, though you take them into a palace. The criminal is still a criminal no matter how beautiful his environment. Not a single pagan country in the world will be materially changed or lifted by the Social Program of nations. Believers in Jesus are absolutely right in insisting that the proper beginning is with the heart and that a changed life will make for itself a new environment.

The trouble with the much trumpeted nostrums of today is that they leave Naaman still a leper. They leave Saul terrified and turning to a witch for hope; they leave Lazarus still in the grave; they leave the Demoniack of Gadara a mad man among the rocks of the wilderness; they leave the heart unsatisfied and restless; they leave the death forces resulting from sin still operative; they leave life uncleansed; they leave man confronted with death and the Day of Judgment without light or hope. The fact is the unbelief of today, where we have a right to expect faith in the Word of God and in the saving power of Jesus Christ leaves man with his greatest needs entirely unmet. There is temporary palliation but no healing. There is temporary diversion but no real determination to live for God and righteous-

ness. Cleansing, renovation and cure, these are the supreme needs of humanity for all time. The fall of man is no mere legend and the swift descent of souls today reveals the inevitable disaster induced by sin. Every sane man desires alleviation from the burdens and afflictions of life. By all means let us applaud whatever can be done to increase good will among men and more favorable conditions. Nevertheless, it is simply criminal for a preacher to hold out the delusive hope of character exaltation or personal holiness through an improved environment. Concealment is not cure; sin is not merely misfortune. It is cruel to deal with an unregenerate soul as though his future is not doomed. When Elisha healed the poisoned waters of the fountain he proved himself a true prophet of God. After that he could be depended upon to meet any and every emergency. He proceeded quietly and earnestly to heal the poisoned springs of human life. As Dean of the Schools of the Prophets his influence was persuasive and powerful. He hearkened to the Voice of God and revealed the Will of God without fear or favor.

Latent Power and Providence

God chooses men to open the sluices and let pent up waters turn the wheels of His Purposes. Providence is God's manipulation of events so as to afford opportunity for latent spiritual forces to accomplish His whole purpose. Not one item in His ultimate program will ever fail. The world is full of unused energy. Since the beginning of time, all conditions in the natural world were favorable for the transmission of sound through the air. Now we may speak to our fellowmen thousands of miles away, with no visible connection. From continent to continent the human voice conveys the thinking of today. Electricity commanded and directed turns midnight into noonday, draws and drives, annihilating space and closing up the nations into a single neighborhood. Only an insignificant fraction of the energy the Creator has liberated has ever been

utilized. The great lesson of life is to learn how to use the Power of God, whether in the natural or spiritual world.

Material forces, however, are nothing compared with moral and spiritual forces made available through the Divine Spirit. Thinking, willing, and doing Divinely—this is the highest human experience.

A devout personality is God's greatest dynamic. Elisha stands as a type of what every individual who has learned how to gear into the Infinite may do. All this does not mean one thing for the man in the pulpit or in the pew who does not believe in God as personal and in prayer as a means of connecting up with the Infinite. Such a man depends upon his own brilliancy, upon salvation through resident forces. In reality such a man never has any belief in the necessity of real salvation as God reveals it.

God at Work In His World

The reality of Providence is the most evident reality of history. No student of the world's unfolding has any good right to doubt that Divine intervention has as much to do with human progress as the application of the laws of nature. Both Providence and experience attest the fact that God is here and is at work in His world. Nothing is more contrary to the teachings of the Bible and of history than that after creation God became merely a spectator of what is going on in His world. Whatever else we do, we must not make God responsible for evil. This would be to contradict the very idea of God. That is a false philosophy and psychology which teaches Fatalism. God does compel even the wrath of man to praise Him. The things despised and rejected by men are transcendently important in the unfolding of the Kingdom of Heaven. "The Stone which the builders rejected has become the Head Stone of the corner." The capturing of the Hebrew maid must have seemed a very insignificant and unimportant event to the Syrian band who took her captive. It did not seem particularly important

that she should become a servant in the house of Naaman, the Commander in Chief of the armies of Benhadad. Now just note what God can do with the trivial and the insignificant.

"Now Naaman, captain of the host of the king of Syria was a great man with his master and honored of him because by him the Lord had given deliverance unto Syria. He was also a mighty man of valor but he was a leper." Any act performed by this noted man was undoubtedly regarded as very important; but in the eyes of God the capture of a little, unknown maid of Israel was vastly more insignificant than all Naaman had ever done. How God could make such an incident a blessing to a whole nation was a mystery. What end could possibly be served by a cruel captivity? We are asking just such questions about events which are transpiring today. It is right we should do so. How in the world God can bring blessing to America and glory to Himself through the kind of a mis-administration we are experiencing baffles imagination and challenges faith.

Our one comfort is that somehow and in some way God *can* employ the most unlikely events and incidents for the glory and good of the world. This never lessens the infamy of any iniquitous act of man, it only declares God's ability to override evil purpose and rule His world so that His own end shall be served. Which way the wind blows might seem to have little bearing upon the history of a nation. It made all the difference in the world when England was imperiled and the Spanish Armada was overwhelmed by an unexpected storm. It made all the difference in the world whether Columbus landed on the South American Continent or whether the winds should have turned his ship northward. The scream of a sea gull—barking of dogs, saved an Empire, fixed the destiny of the Western World.

Fatally Defective

The glory of the world is usually an empty show. It requires very little to

emish the best things and to defeat the highest ambitions. The Campanile standing in Venice for so many years, has just one fatal defect, namely, its insecure foundation. A fine palace constructed on the Hudson River a few years ago by a wealthy man was supposed to be as nearly fireproof as a building could be, but it had a *defective flue* and the whole structure was reduced to ruin in consequence. When the great Colosseum in Rome was completed there seemed to be nothing lacking, but scarcely had the Jubilate been sung at the opening and dedicatory service when the thought and attention of men than a cry of fire was heard and soon the whole structure was in ruins. The first one defect, *crossed electric wires*. Naaman was a great man with his muscles, but he was a leper. What are the monuments of office to one who is under sentence of death? Many a man would change his palace for ten years of life in perfect health. How many a brilliant character, intellectually gifted, volitionally invincible and effective, has some fatal defect. Leprosy, in its fatality, stands as a complete illustration of the effect of sin in the soul. What leprosy is to the body, sin is to the soul. All the health of the kingdom could not heal Naaman. The power of his army was more effective than a child's shadow to correct the great defect which caused him to stare ever in the face of death. All the philosophies in the world have failed to make a righteous man out of a criminal. It is easy to inveigh against what some are wont to call crude theological conceptions. It is easy to talk eloquently about social redemption and to cry and to denounce the Scriptural language which describes sin and its consequences. Now the fact is, the only healing balm that has ever corrected the leprosy of sin is Divine Sacrifice.

The Highway to Health

There is a highway to perfect health. The world is full of nostrums and remedies to meet the call of ailing humanity. The cry of distress sounds on every

hand. A denial of the testimony of the senses is one of the irrational methods resorted to to rid man of his actual ailments. Under strange hallucinations and deceptions men practice tricks upon themselves, and vainly think to deny it is to heal and to produce health.

Every kind of deception is practiced upon the soul in the same way until multitudes actually deceive themselves into the thought that there is no such thing as spiritual fatality; that there are no sins which are as deadly to the soul as leprosy to the body. All revelation is teeming with warnings against such delusions. Honors, wealth, and power can do nothing toward making a leprous body clean, neither can all of these combined with philosophy and friends do one thing toward eliminating a secret sin from a soul. *The health resorts of the world are overcrowded.* There are physical maladies which cannot be corrected by any or all of them. The greatest boon in all the world is spiritual health. The captive maid understood this. She pitied General Naaman, whose position and wealth availed him nothing so long as he was a leper. She remembered Elisha, but more especially she remembered Elisha's God. She knew there was a connection between them. Her simple testimony set Naaman on the highway to health. Just as a simple *testimony* has thousands of times saved men and faced them toward the great Healer of their souls. She said: "Would my lord were with the prophet that is in Samaria for he would recover him of his leprosy." A drowning man grasps at a straw. With all the pomp of his position and bearing gifts, we find Naaman in the presence of the king of Israel and practically demanding healing. The king believed it a monstrous trick that the king of the Syrians might find occasion to declare war against him. Elisha learned of the embarrassment of the king and promptly invited the afflicted general to come to him for healing. At the door of the prophet the great commander with his retinue awaited some

striking, spectacular manifestation of Divine Power, but the prophet desired the thoughts of the afflicted man to turn toward God rather than to himself. He did not even deign to appear in the presence of the haughty warrior. "Go wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." What wonder that Naaman expostulated. He preferred the rivers of Abana and Pharpar, if it were so simple a matter as that. But, importuned, he went and was cleansed. The very *simplicity* of the *way of salvation* prevents multitudes of people from finding perfect health. Jesus proclaimed Himself the Way, the Truth, and the Life. The way to the cross is not a difficult way.

It is as simple as bathing seven times in the Jordan. Heart surrender and obedience to the call and claim of God is the one true highway to health. It is not as though there were a thousand ways to be healed. There is only one. "No other name is given under heaven among men whereby ye must be saved." Sorrow for sin with a determination not to repeat it and a humble acceptance of the love of God manifested in Jesus Christ means perfect health. With perfect health comes undying hope. With undying hope comes unremitting enthusiasm and devotion to the best. Jesus' question to the afflicted one that stood before him is the question of the ages, "Wilt thou be made whole?"—A. Z. C.

God Sent His Son

OFTEN it occurs that, by thinking on a verse of Scripture, it becomes most fruitful of precious truth. That is one reason why a minister can remain a long time in one parish, preaching to practically the same congregation Sunday after Sunday, and yet be able always to bring something new and fresh out of the Word of God. So resourceful in spiritual truth is the Word that the evangelical preacher need not fear wearing himself out. Of course, he must pray, think, and read good books; but he must ever go to the Bible for his sermonic material.

These thoughts have come to us while we were pondering a precious passage of Holy Writ —1 John 4:9:

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

A God of Love

Where else than in the Bible are we assured that the God of this vast universe, who created and upholds all the suns, moons and planets, is a God of love? And it is a "manifested" love. God has expressed His love in both words and acts. He has not been silent. He has not hidden Himself, nor withdrawn

Himself into the transcendent realm. He is not the God of Deism who has forsaken His universe and given it over to merciless and unbending laws and forces. No! He is the God of Christian Theism, who rules the world in wisdom and loves every soul that is given conscious existence on the earth.

His love extends to each individual of the race. The text says, "toward us." There is joy in heaven "over *one* sinner that repenteth." The Apostle Paul says, "Who loved *me*, and gave Himself for *me*." While God is interested in the race as a whole, He is also solicitous for each sentient and self-conscious person of the race. This is a most precious truth for you and me. While it may seem marvelous to us, and even almost unbelievable, yet God is not so much occupied with the revolving spheres of this vast cosmos that He cannot know, love, save and bless every individual of the race, however humble and inconspicuous he may be.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

Let us everywhere proclaim the love of God for a lost and ruined world.

There is hope in no other conception than in a God of love who will come to the rescue of weak and sinful men. If the God of the cosmos is not a God of love, the world of mankind is in a most miserable state, with no ray of hope to penetrate the darkness that envelops them. But that is not our hopeless conception, for the holy and inspired Volume tells us that "God is love."

A God of Self-Sacrificing Love

That is the only true and genuine kind of love—self-abnegating love. If some one were to make loud professions of love for you, and then, when you got into trouble, would not lift a little finger to help you, you would have a right to say that all his professions of love were sounding brass and clanging cymbal." Now, when the Scriptures tell us that God so loved the world that He sent His only begotten Son" to save us, that means that He made an infinite sacrifice for us. Yes, the Father sacrificed by sending His Son, and the Son sacrificed by becoming incarnate and in dying upon the cross for the sins of the world. That proves the genuineness and reality of God's love. And we must remember that it was infinite love. God in His whole triune being is love.

It has often been said, but it is worth repeating, that the Son of God did not come into the world to make God love us, but because God loved us. That is just what John 3:16 says: "God so loved the world that He gave His only begotten Son." The whole plan of redemption through the sacrifice of Christ followed from the heart of divine love. Says the apostle: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

The Modernists who reject the doctrine of the substitutional atonement, and deny that the Son of God suffered, in our stead, the penal consequences of our sins, really cancel the love of God. Their view would mean that God did not really sacrifice Himself to save the world, but remained upon the throne in isolated

grandeur, and then permitted one of His finite creatures to go to the cross and suffer anguish there. And what for? Will anybody tell us why Christ died upon the cross if it was not to make atonement for sin? Let us not cherish poor, weak and inadequate conceptions of Christ and His work. He was the God-man; therefore He could make expiation for the sins of the whole world. And He suffered infinite anguish for you and me that we might be good and happy forever in fellowship with Him, and with angels and arch-angels, and with "the spirits of just men made perfect."

What Sending the Son Means

Let our thought dwell for a while on the phrase, "God sent His only begotten Son into the world." The word "sent" is significant for fundamental doctrine. It connotes that He—the Son—came from another sphere into this world. Then He must have existed before His advent—before His incarnation. Here we have, therefore, the doctrine of the pre-existence of our Lord.

The language of our text can be explained only by accepting the evangelical doctrine that Christ, according to His Divinity, is the eternal Son of the Father, the Second Person of the Trinity, that He was *sent* into the world by the Father, and that He became incarnate in human nature through the Virgin Mary. How significant is the little word "sent" in this connection! It becomes a major word. It is also used in the same way in verse 10 of 1 John 4. Also in St. John 5:37; 8:16; 12:49; 14:24. In these verses from John's Gospel it is used by our Lord Himself, proving that He was conscious of His pre-incarnation existence.

Jesus also made this agreeing statement: "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father" (John 16:28). The apostle also says: "Jesus knowing that . . . He was come from God and went to God," etc. (John 14:3). All this comports with John 1:1-14, where we learn that the "Logos was

with God, and was God," and that "the Logos became flesh and dwelt among us." How much important doctrine may be packed into a few verses of the holy Book of God.

The Only Begotten Son

In the text we are considering our Lord is called the "only begotten Son" of God. The same designation is used of Christ in John 1:18 and 3:16. Why was Christ called by that title in view of the fact that angels and believers are also called "sons of God"? How, then, could Christ be the *only* begotten Son?

The problem is easily solved by remembering the eternal Sonship of our Lord and Saviour. He was the eternally begotten Son of God. All other sons of God were begotten in time. Here is involved, not only the pre-existence of Christ, but also the triune nature of the Godhead. The language of our text can be explained in no other way; but by accepting the evangelical system of doctrine, it all becomes clear, consistent and simple. It is only the evangelical interpretation that preserves the unity of Biblical teaching.

Life Through Him

What was the purpose of God's self-immolating love? It was a very practical and beneficent purpose: "That we might have life through Him." And how does this result come about? The answer is this: The incarnate Son of God, out of pure love for man, becomes man's atoning Substitute, suffers the penalty of man's transgressions, and when men by faith accept His sacrifice in their behalf, their sins are forgiven, and the Holy Spirit freely and fully imparts to them in regeneration the true life—the life in Christ. Prior to that transaction they were dead in sin. Now sin is removed, and a new and true life is begotten.

The new birth, implanting eternal life, comes as the gracious result of the atoning sacrifice of Christ, accepted by enabled faith. This means that justification and regeneration go together. "If

a man be in Christ Jesus, he is a new creature." He has received a new life. "He that believeth on the Son of God hath life." The Apostle John, in stating the purpose of his Gospel, says: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name." Jesus said: "I am come that ye might have life, and that ye might have it more abundantly."

Yes, let us remember that the true spiritual life comes through Christ, and only through Him. Our Lord Himself makes this truth evident and emphatic when He says: "I am the way, the truth and the life; no man cometh unto the Father but by me."—L. S. K.

Mission Activities

Dutch East Indies reports more than 40,000 Javanese Moslems turning to Christ.

An old Korean of Shanghai recently left \$3,500 worth of rice lands to the church kindergarten in his community.

The Day of Prayer set by the Great Commission Prayer League (Nov. 25, 1934) was the same date that in Russia began a two-months' "Anti-God campaign."

Translations and transcriptions of fifteen manuscripts dating from the eighth to the eleventh century A.D., were found in Nubia and the Fayoum. They deal with social conditions of their day.

A Koeln court ruled that Dr. Karl Barth, noted Protestant theologian, be expelled from his professorship at Bonn University because he failed to open and close each of his lectures with a Hitler salute.

It is said the Jews in Palestine have started an organization called "Merkaz" the purpose of which is to oppose Christian work among Jews. Jews who attend Christian missions or send their children to Christian schools are discriminated against by this organization which seems to be increasing in power.

Presbytery or Episcopate?

ONE of the many reasons that the writer could advance for being so ardent a Presbyterian would be his great satisfaction in the form of government that is such a splendid guarantee of fair treatment to the ministers of our Church. Theoretically, the humblest minister in the presbytery has a voice in the business of the Church. In the final count on any question, a vote is just one vote, no matter who casts that vote, and one vote counts the same as another. Therefore, if the Presbyterian system is faithfully followed, we have therein what the writer holds to be the fairest and finest method of church government that man can set up, under Divine leading.

But alas for ideals, when ambition strikes the clergy! This deadly virus may slay spirituality and degrade the holiest calling into a mere career, and be no respecter of persons. Men of ungodly ability and keen mental powers have learned that they can so organize the committees and boards under any system, that they may usurp authority and make of themselves bishops in fact and in power, if not in name. *This usurpation of power has gone so far in the Presbyterian Church in certain instances*, that many of us are now wondering if we are still a system of presbyteries, or if we have become an episcopate!

The writer wishes to offer a recent series of experiences as evidence of a great danger. The matter had its genesis in an article printed in *The Presbyterian*. In the article, the writer made reference to the Board of Foreign Missions, which he meant to be a kindly criticism of a condition that could and should be rectified. The article in question really was a criticism of certain liberals in presbyteries and sought to show that the primary trouble lay in the presbyteries, rather than in the Foreign Board.

To our surprise, before we saw the issue of the paper containing this article, we received a telegram from the president of the Board of Foreign Missions. This telegram gave the writer one week to forward the names of the men referred to in *The Presbyterian*, or else retract the charges! Right here is where we made a very serious mistake. *We believed that the Boards of the Church were administrative, and not governmental! We thought they were the servants of the Church and not the masters.* So we did not recognize the right of one of our Boards to issue mandates, and set limits for compliance therewith. Also, since we did have, and still possess, the names and foreign addresses of certain missionaries who do not hold to the Westminster Confession, we were confused by the evident suggestion of the telegram, to the effect that the Foreign Board did not know of any such. So we replied to the wire of the Foreign Board, asking if the board had never sent any person to the field who was not in full accord with the Westminster Confession. The next morning we left for a college in a neighboring state, on an engagement to lecture for several days. While there, a second wire was forwarded, wherein the president of the board stated our queries had been answered in a letter that had been sent us, and *repeating the time limit* for retraction or proof.

We believed that the president of the board was honest in his intentions, so we determined to send him the names requested, as soon as we got back to the files. But when we returned home, we learned, to our amazement, that he had written to a member of our presbytery, instructing him to have presbytery try us for violation of our ordination vows. And the letter was written some days before the week of grace expired! The recipient took the letter to a meeting of the Council the day it arrived, and read

it to the Council. The letter, we are informed, instructed him to ask the presbytery to call a special meeting to try the writer for violation of his ordination vows!

The phrase, "we are informed," is necessary, as we have never been allowed to see this letter. It was read publicly, at a meeting of the Council, but while we were absent from the city. The moderator of presbytery tells us that the recipient of the letter insisted the request must be granted, because it came from the president of the Board of Foreign Missions. We understand his feeling that the requests of the president of the Foreign Board are in the nature of a mandate to him, even though we do not sympathize with that position. We do not recognize the authority of any individual in the Presbyterian Church to issue orders to another minister. So we can only refer to the letter "as read." However, we do know that the first letter to us was couched in the same stern language, threatening legal action if we did not bow and retract. We quote from the telegram received as follows: ". . . and for one to repeat such charges would seem to be a defiance of the Assembly, and a violation of ordination vows"; again: "I do hope, however, that you will be willing to make in *The Presbyterian* a public retraction. You can readily understand how, otherwise, it must be my duty to ask the board to act, and probably to refer the matter to the Church courts." This is so evidently an attempt to intimidate the recipient of this letter, that no comment is required.

We cannot recall taking any ordination vow that pledged us to support in all circumstances and under any and all conditions, the various boards of our Church. We never vowed to refrain from all criticism, if we believed one of the boards of our Church had earned that criticism. We did vow our fidelity to the Westminster Confession, that vow we have kept! We did vow to study to maintain the peace, the purity and the unity of the Church, and we believe that

persecution comes to us now for remembering that vow, for the chief obligation of every minister must be the preservation of the purity of the Church. There can never be peace on any other ground than this, for the peace of the Church is dependent on its unity, and there can be no unity when the purity of the Church is marred by dereliction from our Standards. Therefore, every true minister of Jesus Christ must sacrifice his personal ease and speak out in protest against departure from the purity of the Church, or confess himself fore sworn to his ordination vows.

As to rebellion against the General Assembly, this charge has an element of humor, coming from the president of the board which supports men in the foreign field, when those men are in rebellion against the Westminster Confession! Is it possible that our Board of Foreign Missions does not know of missionaries who are signers of the Auburn Affirmation?

When the letter of the president of the Foreign Board was read to the Council of the Presbytery of Duluth, the Council decided that it had no ground for action. The recipient of the letter insisted that since the request came from the president of the Foreign Board, the presbytery had to act. But the moderator declared before the Council that the writer had been within his rights in publishing the article that called forth so much unexpected fireworks, no charges having yet been presented.

By his action in thus filing charge while supposedly awaiting an answer the president of the Foreign Board convinced us that he was not quite honest in his attitude toward the whole matter. By attempting to start action before the time limit he himself had set, he seemed to show that his chief desire was not to preserve the purity of the missionary message, but rather to silence any criticism. So we wrote and stated that since the matter had been made one for the Church courts, by the request for trial by presbytery, we would naturally re-

ve evidences until put on trial. This could be a sufficient answer to the charge that we were evidently not telling the truth, as we did not answer "related requests" for our evidence in this matter. This evidence we will lay before any proper court.

If we were indeed a system of presbyteries, this would have ended the matter until presbytery decided to act. But it seems we are no longer governed by presbyteries, as an episcopate has set itself up in our midst! The setting goes back a long way, to some time last July. Two ministers of New Jersey began praying and working for a revival in Hunterdon County, and they wrote and asked if we would come and conduct a series of special meetings in the county at, which is Flemington. We agreed on a date and a program.

The Ministers' Association of Hunterdon County voted to endorse the meetings. Please note that all this happened months before the country ever heard of a man by the name of Hauptmann! Those who believe in the foreknowledge and leading of God will not be surprised, however, that the date of the meetings coincided with the date set for his trial. We did not let the fact of the coincidence make any difference in our plans, but went ahead as we had previously planned and agreed to do.

Now listen carefully for the whirr of wheels, as the machine gets under way! The Rev. Sargent Bush, pastor of the Presbyterian Church in Flemington, appeared at a meeting of the Ministers' Union. Mr. Bush told the assembled brethren that "this man, Harry Rimmer, is not acceptable to us as an evangelist, because, gentlemen, *he has criticised the Foreign Board.*" Immediately some of the ministers present jumped on their feet in protest against this statement. They said that these were union meetings, to be held in a Methodist church, and that Presbyterian quarrels were out of place in this matter.

Our Board of Foreign Missions is supposed to be interested in the salvation

of souls, as is every minister in our Church. But here an ordained minister speaks for it, attempting to wreck an evangelistic meeting with its prospect of salvation for some on the grounds that the evangelist is not friendly to the Board! Episcopate?

Governor Moore, of New Jersey, was requested to use his influence to have these meetings stopped. The ostensible reason advanced was that it was not dignified to conduct an evangelistic campaign against the background of a murder trial. So the Governor called up the committee and asked them if they were willing to call off their meeting. They said they were, but desired an interview with him first. Some of the committee met the Governor in the executive chambers, and explained the matter to him frankly. When he heard the matter explained, he withdrew his objection, gave the committee his blessing, and testified to his personal love for the Bible and his interest in evangelism.

Now the ominous power of the episcopate becomes apparent! The Presbytery of New Brunswick addressed a communication to the Presbytery of Duluth, requesting it to keep the writer at home, and to forbid him to preach the Gospel to the lost in New Jersey. The document is so interesting that we present here an official copy.

My Dear Stated Clerk:

"Kindly bring to the attention of the Presbytery of Duluth the following action taken by the Presbytery of New Brunswick, in session in Trenton, N. J., on December 20, 1934:

"As early as 1741, here in the bounds of our own presbytery, the General Synod of the Presbyterian Church established the right of the presbytery over Presbyterian preaching services in its bounds, and ruled that a roving evangelist could not conduct services within the bounds of the presbytery without the consent of the presbytery. Moreover, the presbytery, by the law of the Church, is given the right 'to ordain whatever pertains to the spiritual welfare of the churches under its charge.'

"From the beginning of its history, long before the Revolution, even until today, the Presbytery of New Brunswick has believed in evangelism and has always rejoiced and continues to rejoice in every legitimate effort to make known the eternal Gospel of the Lord

Jesus Christ. But the presbytery believes that the message has dignity and sanctity. The presbytery cannot conceive of the promotion of the Gospel against the staged background of a kidnap or murder trial. It believes that true religion will only tend to cheapen itself by unworthy notoriety and blatant publicity which in the end will hinder rather than promote the advancement of the Kingdom of God.

"Inasmuch as the Rev. Harry Rimmer, D.D., is planning to conduct evangelistic services in Flemington, N. J. (in the bounds of this presbytery), during the Hauptmann trial, and

"Inasmuch as this is without the invitation or permission of the Presbytery of New Brunswick;

"Inasmuch as such services at that time and place are deemed inadvisable by many members of the Presbytery of New Brunswick, and are not in accord with the wishes of the Presbyterian Church of Flemington; and,

"Inasmuch as the Rev. Harry Rimmer, D.D., is a member of the Presbytery of Duluth, Synod of Minnesota; therefore be it

"*Resolved*, That the Presbytery of New Brunswick respectfully requests a special meeting of the Presbytery of Duluth, with the purpose of asking Dr. Rimmer to cancel any engagement for such services at the specified place and time."

This communication contains some of the cleverest misstatements that shrewd and prejudiced special pleaders could possibly concoct. It refers to an ordained Presbyterian minister, regularly installed by his presbytery as pastor of a church, under the term, "roving evangelist." The studied attempt to speak contemptuously of a fellow minister is not worthy of the dignity of New Brunswick Presbytery. It further asserts that the New Brunswick Presbytery has full control over a union meeting in a Methodist church, which is sponsored by several different denominations. The document states that the Presbyterian Church of Flemington did not join in the meetings, but fails to state that the said church has not had an evangelistic meeting or a revival campaign in its own town, in the memory of the oldest member! The resolution states that the presbytery is strongly in favor of evangelism, but the fact is that this is the first revival meeting attempted in Flemington for nineteen years, and the presbytery did its best to wreck the effort! It asserts that these

meetings were planned to capitalize on the sensational value of a murder trial, when the writers must have known that the plan originated six months before the trial began. The document was further dishonest, in that it suppressed the true reason for the opposition of this presbytery, namely, the fact as stated by Mr. Bush: "This man is a critic of our Foreign Board!" How proud of this document the men of New Brunswick Presbytery must be! When a presbytery can become the dupes or tools of any board, the shadow of the episcopate is growing!

The Presbytery of Duluth rightly replied that the Presbytery of New Brunswick exceeded its powers in this resolution, and that the writer had a right to conduct a union meeting in a church of a sister denomination without the consent of the Presbytery of New Brunswick, and by a unanimous vote instructed its stated clerk to so inform the Presbytery of New Brunswick. This brought the final move in this determined effort to violate the liberty and freedom in the ministry of one who was ordained to preach the Gospel to lost men.

Two of the ministers who had a prominent part in the promotion of these meetings are young Presbyterians, serving modest country churches. One of these men, the Rev. Charles Wideman, is acting as stated supply, but the other man, Mr. David Searfoss, is not yet ordained, and is still attending seminary for part-time studies. So the churches these young ministers serve are under the oversight of moderators from other churches in the presbytery, as is customary. These two courageous ministers have been made the objects of a campaign of intimidation by men favorable to the machine, with the purpose of forcing them out of these meetings. As these men were among the original sponsors of the campaign, nay, as they may even be called the men who originated the idea of holding these meetings, they would have been sadly missed if they had withdrawn.

The moderator of the session of one of these churches telephoned twice to Mr. Wideman, and told him that at the request of the stated clerk of New Brunswick Presbytery, he was warning him to drop all connection with these meetings. The inference was given that if he did not do so, the church he served would not be allowed to extend the arrangements under which he was serving as stated supply. Thus this young man would find himself out in the cold, cut off from his service and livelihood. The moderator of the session of the other church also telephoned to Mr. Searfoss, and said he was speaking at the instructions of the stated clerk of the presbytery. Mr. Searfoss was also warned to drop out of these meetings, or suffer the displeasure of the presbytery.

Shades of Scotch ancestors must have gazed in awe at this un-Presbyterian attempt to bludgeon into a renunciation of a plan to preach salvation, two ardent young men whose chief offense was that they had been friendly with a man who criticised the Foreign Board! The attempt so far has failed, for both of these young preachers had the quaint idea that "God alone is Lord of the conscience," and they decided to follow the will of God rather than the vindictive instructions of the stated clerk of their presbytery, or to take orders from a local episcopate. Since there is no legal ground offered in our Constitution for this usurpation of power by a stated clerk, the eyes of the entire Presbyterian Church should be sharply focused on New Brunswick Presbytery, to see if these two courageous young men are to be made martyrs of freedom of action, and liberty of conscience, in their efforts to serve God and redeem lost men.

Presbyterians, are we awake? Do we desire government by an episcopate, or shall we adhere to the plan of government by presbyteries? This matter must soon be decided, or the decision will be out of our hands. Self-perpetuating boards soon intrench themselves, but it is a long and painful process to eradicate

them. *Unquestionably there is now in our Church a studied attempt to usurp the power that is resident in the orderly assemblies of our system, and concentrate this power more and more in the hands of a few.*

Shall history later record a valiant and magnificent purging of our system in our generation, and a return to historic Presbyterian Standards? Or shall later historians tell how in the second quarter of the twentieth century, government by presbyteries ceased to all practical intents and purposes, and a board of bishops took charge? For just as surely as an episcopate becomes established, the hand of God will write "*Ichabod*" above the doorway of our former splendor!—*H. R.*

Mission Activities

A good friend writes us, in reference to our paragraph in January issue, that only one missionary operated in the Isle of Pines, that no less than six places have schools and congregations there. We stand corrected; we believed our report was genuine.

It is reported that Spain now has 600 evangelical congregations, with 22,000 members.

Reports from China tell that aside from several missionaries from other parts, no less than six native Christian workers have been murdered by communists in one month prior to April 1.

This is the year of jubilee for Korea, for it is 50 years since the first Protestant missionary arrived. Of all denominations, there are now in that country approximately 400,000 Christians, meeting in more than 4,000 regular congregations.

An All-London campaign is being planned by Christian workers in England. It is the plan to begin fifty centers simultaneously and continue for ten days.

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

How Doubt is Removed

OUR Lord plainly points out the way: "If any man is willing to do His (God's) will, he shall know of the doctrine, whether it is of God, or whether I speak from Myself." But here the doubter may make a mistake. He may try to live a Christian life in his own strength, thinking in that way to win assurance of truth. In such a quest, however, he would fail. At the particular point in his life when Christ bids him do the Father's will, he ought to inquire just what is God's will for his special state of mind. At that time he is a seeker, not a doer. Just then Christ bids him to ask, to seek, to knock at the door of mercy. That means that he should pray for the assurance of truth and the ability to believe in Christ as his Saviour. He will then realize our Lord's promise: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth," etc. After he has received the new spiritual life, and only then, will he gain inner certitude of truth, and be able to live according to the rule of Christ.

Reason and Science

YES, reason and science are of much value for this world and for man's worldly interests. They make many useful discoveries and produce many helpful inventions. Many of the amenities of our present civilization are due to scientific research and discovery. How could the varied uses of electricity, magnetism, radio and mechanics have been known without the scientific employment of reason? And yet, when all this is said, there are some things which reason and science cannot discover. Can a man be saved from sin for time and eternity? That is one of the vital problems for which human wisdom has no solution. It may guess, and infer, and

catch fleeting glimpses, but it cannot give assurance of truth. Here divine revelation is necessary. That revelation is given in the Bible, which makes known the plan of redemption through faith in Jesus Christ. Christianity is not a human discovery; it is a divine disclosure. Salvation is not a human achievement; it is a divine bestowment.

A Skeptic's Conversion

WE heard a doubter describe his experience. He was intellectual. So he tried the intellectual pathway to find the truth about the Bible and Christianity. He said gleefully: "I will find the truth by reason and scientific research. That is the golden highway." When his Christian friends told him that he would fail, he laughed at them. So he pursued the intellectual pathway for some years. But the farther he pursued it, the more he found himself wandering about in bogland and fogland. The more he floundered in the mire and the clay. Then he heeded the advice of his Christian counsellors, and called upon Christ to extricate him from his difficulties. And Christ came to him, lifted him out of his distress, banished the darkness from his mind, and gave him the inner certification of truth, pardon and salvation. He is now an earnest proclaimer of the gospel of Jesus Christ. What reason could not discover, he found out through faith.

Christ, the Transformer

HOW many lives have been transformed through faith in Jesus Christ! The roll of twice-born men and women is a long one, running into the millions. Just to name a few of them: Peter, Paul, Justin Martyr, Polycarp, Irenæus, Chrysostom, Augustine, Luther, Latimer, Bunyan, Newton, Rowland Hill, Knox, Wesley, Whitefield, Christmas Evans, Moody, Philips

Brooks, Jerry McAuley, and many, many more. It is true, indeed, that "we are compassed about by so great a cloud of witnesses." Through faith in Christ this vast multitude of people have been transfigured. How about doubt? Have you ever known any one to be saved from a bad life to a good life through doubt? Call the roll of unbelievers: Jesus, Porphyry, Hierocles, Lucian, Rousseau, Voltaire, Diderot, D'Alembert, Sir Francis Newport, Bolingbroke, Bradlaugh, Paine—we must put our question urgently: Have you ever known a person to be rescued from a bad life to a good life through the teaching and influence of these skeptics? We are sure you have not.

Not Seen but Present

A KINDERGARTEN school in Japan. The teacher is a white-haired Christian, a woman. We find the story in that interesting book, *Let us go into the Next Towns in Japan*, reviewed elsewhere in this magazine:

A little boy of six said to his teacher, "Where is God?"

"Why, God is everywhere; He is here."

"Then why can't we see Him?"—looking around for the idol shelf.

"God is a Spirit, and we can't see Spirit, you know. Taro San, look at the leaves of that tree. Why are they moving?"

"The wind makes them move. Anybody could tell you that."

"But you can't see the wind."

"No, but it's there. Oh, I see! It's like God, isn't it? He is here, but you can't see Him."

In after years Taro testified that none of the philosophers of his university career had been able to efface his kindergarten theology.

She Thought it was all Settled

SOME time ago the writer of these paragraphs delivered a lecture at a Bible Conference on "The Biblical Account of Man's Origin." He tried to show that this account is both reasonable and scientific. He contended that evolution could not adequately account for the origin of matter, life, species and man, but that there was proof positive that the first member of *Genus Homo* must have been created in the divine

image. After the lecture a young lady from a college town came up to him and said she thought it had been "all settled" that man had been evolved from lower forms of life, and she added, "I think it is a very beautiful theory." The speaker asked her whether she had ever seen the pictures of the so-called "dawn men" in some of the publications of the American Museum of Natural History. She said she had not. He advised her to examine them, and see how brutal and repulsive the evolutionists believe the so-called "dawn men" to be, and then let him know whether she still thought the theory so "beautiful." Let others who think the theory "beautiful" also read H. G. Wells' description of what he calls the "Old Man"—one of the supposed missing links between animals and man.

Why the Independent Board

WE have received a copy of the bulletin of the Independent Board for Presbyterian Foreign Missions. It gives the reasons why the members and adherents of this new Board cannot support the regular Board of Foreign Missions of the said church. Here is one of the reasons: Nanking University in China is a union institution. The regular Board of Foreign Missions co-operates with this university. The textbook on religion at Nanking University is (mark it well!) Fosdick's rationalistic and heretical book, *The Modern Use of the Bible*. How will the regular Board explain this situation? How will Dr. Robert E. Speer explain it? How can it be said truthfully by any one that the official Board is "thoroughly loyal to the standards of the Presbyterian Church"?

Who Wrote the Scriptures?

AN author who seems to lean toward the liberalistic higher criticism of the Bible makes the following statements in a recently published book:

The Hebrews were a people of a great religious experience—a unique experience of God. It was that experience that prompted them to write their Scriptures, our Old Testament. At the very outset of Bible study, then,

it must be remembered that the Bible is a book which grew out of life.

From the Biblical viewpoint (which is also the evangelical viewpoint) the above statements are wrong. The Hebrew *people* did not write the Holy Scriptures. According to the Bible itself, those Scriptures were written by divinely inspired prophets. The people often lapsed into sin and idolatry, so that as a group or nation they never could have produced such a book as the Old Testament; but God had to raise up inspired prophets to warn the people, rebuke them, and bring them back from their backsliding. The apostle Peter says, in speaking of the Old Testament: "Men spake from God, being moved by the Holy Spirit" (Amer. Rev.).

What about their "Experience"?

IT is also wrong to represent the "experience" of even the Hebrew prophets as the ultimate source of what they wrote. *Whence came the experience?* Did it simply come of itself or from a natural or human source? If so, then the Bible is only a human book, and may be full of errors, and so we have no reliable guide for our faith and life. No doubt the prophets had an experience; but, according to the evangelical view, that experience came from divine revelation and inspiration. They did not write out of their experience, but they wrote what God revealed to them and moved them to write. They wrote many things that they did not experience. For instance, they did not experience the creation of the universe, but they wrote about it and depicted it with more or less detail. They did not experience that the first man and woman were created in the divine image, but they told us in writing about that event. No; the Bible did not "grow" out of human life and experience; it came from God by special divine inspiration. That is the only way to account for so wonderful a book.

An Excellent Statement

AS an offset to the negative treatment of the Bible in the book above alluded

to, we copy in part the statement we find in *My Bible*, a booklet designed for church workers, issued by the United Lutheran Publication House, Philadelphia, Pa., and written by Drs. Nolde and Hoh:

The Bible itself claims to be the record of God's revelation and the means whereby God moves men to saving faith and a godly life. And Christian experience confirms this claim. The fact is . . . the Bible is a divinely inspired book, through which the saving gospel of Jesus Christ's redemption is handed down from age to age and from generation to generation. Its truths are of fundamental importance to the salvation of souls. . . . Without these truths men would forever go on groping in darkness and fail to see the salvation which God has wrought through Christ in their behalf. . . . In order, then, that men might know and attain salvation and life in God, God revealed Himself. The record of that revelation is found in the Bible.

The Experience of the Biblical Writers

ANENT the discussion in a previous paragraph regarding the modernistic idea that the Biblical writers simply expressed their religious experience, we find some telling words by Professor R. B. Kuiper in an article printed in *The Evangelical Student* for January, 1935:

It was Schleiermacher who said that the New Testament is the record of the religious experiences of the early Christians, and he added that the experiences of one of them did not necessarily harmonize with those of another.

Just so! If men wrote the Bible out of their different experiences, then it may be only a human book, and the writings may contradict one another. But if they wrote by divine revelation and inspiration, then they agree, and their messages come with divine authority and truth.

Modernism in Nanking University

FROM the *Bulletin* of the Independent Board of Foreign Missions we glean some sad but telling facts relative to the teaching of Dr. George A. Barton's book, *Jesus of Nazareth*, which is used as a textbook in Nanking University, China,—an institution which the official

Board of Foreign Missions of the Presbyterian Church (U. S. A.) helps to support. Dr. Barton says:

It is quite unnecessary to suppose that Lazarus was really dead; that was only the belief of Palestinian peasants. . . . The nature of Jesus' resurrection is not so certain. . . . Was His body which was buried in the tomb actually reanimated? . . . Or was it simply the spirit of Jesus which made itself manifest to the spirits of His disciples? These are the questions which we wish we might answer, but in the present state of our knowledge no convincing answer is possible.

More Modernism

Is not the above raw enough Modernism? How will the Board of Foreign Missions explain their connection with the Nanking University? Instead of trying to get rid of Modernism in the Board, they evade the issue by saying it is not doctrinal but only governmental. Here is more from Dr. Barton's modernistic book. He is writing about the raising of the dead son of the widow of Nain:

The account was written by one who had little knowledge of that time, and who, in common with all about him, believed the young man to have been dead. There is nothing in the story, however, inconsistent with the idea that a state of coma had been mistaken for death, and that Jesus, with His unique psychic or magnetic power, had aroused him from that state.

That is Modernism ready and raw. The gospel narrative says plainly: "And he that was dead sat up, and began to speak" (Luke 7:15).

The Creative Narrative in Genesis

In that useful little book, *Study Your Bible* (previously reviewed in these columns), the author upholds the historicity of the first chapter of Genesis. Of this chapter he says saliently:

There are Babylonian creation stories which were once believed to be the source from which this chapter was derived. But very few hold to such a view today. The Babylonian myths are grotesquely polytheistic, and present a striking contrast to the supreme and stately simplicity of the divine account of creation in Gen. 1. This simplicity is not marred by the introduction of any myths, nor is there the

faintest trace of the deification of the sun, moon or stars. One is tempted to ask, "How could Moses, who lived in the midst of superstitious and idolatrous people, have kept this chapter so completely free from any taint of polytheism?" There can be but one answer: Moses was inspired of God.

Challenging the Modernist

A BOOK reviewer for another periodical, in noticing a very orthodox treatise on Christian doctrine, has this to say of the work in question:

Those who desire a restatement of Christian doctrines as they are presented by . . . (here the particular denomination is named) will find this a convenient handbook. Those who are seeking a discussion of Christian doctrines in the light of present-day knowledge and thinking, and the problems they have created for the theologian, will have to look elsewhere.

This statement stirs some question-marks in our mind. How would the said reviewer state some of the Christian doctrines "in the light of present-day knowledge and thinking"? Let him try his hand at real constructive work. For example, how would he state the following doctrines "in the light" of which he speaks? Biblical inspiration, the Trinity, the Person of Christ, the incarnation of the Son of God, the atonement, the resurrection of Christ? More than that, what is the "present-day knowledge and thinking" that have so important a bearing on Christian doctrines? Let the said Modernist be specific and give us some concrete examples.

Is Emil Brunner Consistent?

IN spite of the many evangelical truths which Dr. Emil Brunner so stoutly contends for, one cannot help regretting his lax views regarding the New Testament. His book, *The Theology of Crisis*, lies open before us at page 41, where he says:

Lest we open the door to misunderstanding, let me say that I myself am an adherent of a rather radical school of Biblical criticism, which, for example, does not accept the Gospel of John as an historical source and which finds legends in many parts of the synoptic gospels.

Yet a little further down on the same page he declares that Christ regarded

Himself as "God become really man," and then he adds: "This the word of the Lord clearly indicates when he says: 'Verily, flesh and blood hath not revealed it unto thee.'" His quotation is from Matt.16:17. How does he know that this saying of Christ is not mere "legend"? Is the doctor consistent in his teaching?

More Trouble Over Evolution

ACCORDING to the *Halifax Herald*, a copy of which has been sent us by Dr. W. Bell Dawson, the theory of evolution is being taught in the schools of Nova Scotia. A textbook used in those schools, entitled *The Story of Evolution*, is built upon that theory. A vigorous protest has been made against this kind of teaching in the schools. One outstanding minister engaged in the controversy

declared that "the churches will not stand for being slapped in the face by Sunday school pupils who follow the public school teaching of evolution." Evidently these pupils dispute with their Sunday school teachers over the Biblical account of the origin of species and of man. The opponents of the theory quote many scientists who do not accept evolution, and they show that many facts in the realm of science disprove it. It must be said that, wherever this crude theory of origins is taught, it is arrayed against the teaching of Christianity. Again we would give the advice to school teachers everywhere to read the many scientific books that have been written against evolution. Thus they will be informed regarding the real scientific status of that hypothesis.

THE SANCTUARY

The Power of the Word

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The Word of God is Powerful.—Heb.4:12

LITERATURE is full of reference to, and illustrations of, the power of a word. There is an old song which begins,

Tw'as but a word, a thoughtless word,
In pride and anger spoken;
But with that word, the spell that bound
Two loving hearts was broken.

Moore, in his "Lalla Rookh," has a notable passage:

Alas! how light a cause may move
Dissension between hearts that love!

A something light as air—a look,
A word unkind or wrongly taken—
Oh! love, that tempests never shook,
A breath, a touch like this has shaken.

And hearts, so lately mingled, seem
Like broken clouds,—or like the stream
That smiling left the mountain's brow

As though its waters ne'er could sever,
Yet, ere it reach the plain below,
Break into floods, that part forever.

Says an Old Testament proverb: "A word spoken in due season, how good it is" (15:23). Yes, words have power to bless or to curse; to lift up or cast down; to comfort or distress; to heal or hurt; to give life or to kill.

As we generally conceive the idea of a *word*, it covers simply what we hear with the ear, or see upon the page. But in the light of this presentation, I think we see that words have a great deal more to them than that. The audible speech, the written character, is but an accident, as it were, of all there is,—the outward form which an invisible something takes on, the degree which a body assumes. And this inward, invisible some-

thing, is the real, the essential thing,—the thing of power.

The term in the text rendered *word*, (logos), has this double signification; so we are not drawing on our fancy for these facts. In classic Greek the term *word* embraces both what the Latins call *ratio*, and *oratio*: *ratio* being the reason, the thought; and *oratio* the ratio spoken out. Word is the inward reason, or thought, expressed. In the word of a man his thought assumes shape and form, and becomes clear to the mind; and through the same the thought is conveyed and made intelligible to others.

I have just spoken of the outward word as an accident, as a form, a dress. Let us not think that the outward is unnecessary. It is indispensable. You cannot get along without it. Did it ever occur to you that you cannot even *think* without words? Try it and see. From the earliest metaphysicians, down, it is agreed, I believe, that words are essential to thought, and that you cannot think without them.

The outward word is the following out, the expression, of thought. It is, moreover, the means of communication between mind and mind. It is also the organ, or instrument of the mind's power. Hence we read in Ps. 23:6, in Heb. 11:3, and in 2 Pet. 3:5, that "By the word of the Lord were the heavens made." And in Genesis we read that "the Lord God said"—let it be so and so, and so it was. "He spake and it was done; He commanded and it stood fast" (Ps. 33:9).

In discoursing upon the power of God's Word, we may view it from two different standpoints of the term power:

1. Its "staying" power, or endurance; and
2. Its power to accomplish results, its efficiency.

Its Endurance

How it has endured from the time it was first spoken! Its continuance is no mean proof of its Divine origin. Few of us ever stop to think how old the Bible is. With the aid of chronological tables,

any one may easily make profitable comparisons between the antiquity of its books and that of other writings and events.

The Scriptures contain the only authentic history of the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before the *Magna Charta*.

What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of the newspapers tomorrow! Yet there can be no doubt but that chapter contains the oldest writing, 2,500 years before the invention of printing. Xenophon's record of the conversations of Socrates, in his *Memorabilia*, seems an old book to us, yet similar topics were discussed in Ecclesiastes 600 years before.

The works of Tacitus, Plutarch, and Quintilian are not modern, yet the books of the New Testament are older than they.

The name of Alexander has no modern sound for us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored than the name of Alexander is now.

The writings of Confucius are modern when compared with most of the Bible; and the most that the Hindus can justly claim for their sacred books, the *Vedas*, is that they were written 500 years after the death of Moses. The Koran is a book fresh from the press compared with Scriptures.

And consider how the Bible has been preserved. Its earliest records were written on stone, some of which, it is hardly extravagant to expect in view of the recent discoveries in the East, may yet be found.

Then, when parchments were invented, they were written on those. And with what care! The parchment was to be of

the skins of clean animals; to be prepared by a Jew expressly for the purpose; to be joined together with thongs of the same. The number of columns to the skin were exactly determined, as well as the number of lines to a column. The color of the ink and mode of preparing it; the spaces between the lines and the sections; the dress of the transcriber and the ceremony to be observed in writing the name of God; the revision of the whole when completed—a tabulated statement being placed against every line showing how many times a certain letter, word, or phrase occurred, this summarized at the end of every page, again at the end of every thirty-two pages, and afterward at the end of every book—all these and many other like things were minutely prescribed, and no one of them could be neglected without vitiating the work. And a vitiated work was destroyed. You say this painstaking was the result of superstition. Yes, but you see what accuracy it insured!

These remarks of course refer to the Old Testament manuscripts. But the New Testament manuscripts were likewise written with extraordinary care.

Here appears the hand of man. Now see the hand of God in the preservation of the Scriptures.

When the time came that the Jews, the first divinely commissioned guardians of the sacred oracles, were tempted to corrupt them, they were wrested from their care and committed to the early Christian and Roman Church.

Then, in the process of time, when danger threatened them in the house of these professed friends, they were wrested from the Catholic Church as they had been from the Jewish, and Evangelical Christianity became their body-guard, and then from parchments, the Word, by printing and translations, was scattered throughout the world.

The Abiding Word

No army ever survived so many battles as the Bible; no citadel ever stood so many sieges; no rock was ever bat-

tered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of the British Museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance, and long ago found wanting. Greece faintly survives in its historic name: "'Tis living Greece no more;" and the iron dome of the Caesars is held in precarious occupation by a feeble hand. And yet the book that foretells all this survives. While nations, kings, philosophers, systems, institutions, have died away, the Bible now exercises man's deepest thoughts, is examined by the keenest intellect, stands revered before the highest tribunals, is more read, and sifted, and debated, more devoutly loved, and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and abused than any book the world ever saw. It survives all changes, itself unchanged; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along triumphantly on the wave; and it will be borne along until the mystic angel shall plant his foot upon the sea, and swear by him that liveth forever and ever, that time shall be no longer. "For all flesh is as the grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof fadeth away; but the word of the Lord endureth forever" (1 Peter 1:25).

Its Efficiency

M. Guizot, the distinguished French author of the *History of Civilization*, said, not so long ago:

We Frenchmen have seen the fruitlessness of a century's philosophical speculation, and of merely political constitution, in rectifying our social state. We have exhausted our wits and expended mighty energies, to fit man for the duties and enjoyments of time, and we have miserably failed. And why? Because man was made for eternity, and we have sought for nothing more than to fit him for the brief space he occupies in *time*. Let us

on, by disseminating the Bible, from the
t begin to train man for eternity, and that
tself will adapt man to the duties and en-
nments of this earthly state.

But you say this proves nothing as to
power of the Bible. No; but it shows
at a nation is without it.

An African prince sent an embassy
th costly presents to Queen Victoria,
d asked her to tell him, in return, the
ret of England's glory. She sent him,
t the number of her fleet, not the
mber of her armies, not the account
her boundless merchandise, not the
rails of her inexhaustible wealth. She
d not, like King Hezekiah, in an evil
ur, show the ambassador her dia-
onds, her jewels and her ornaments,
t, handing him a beautifully bound
py of the Bible, she said: "Tell the
rince that this is the secret of Eng-
nd's greatness."

The act of the American Congress, in
77, providing for the importation of
bles, evidently has had much to do
ith our national greatness. It is said
at the first liberty pole ever erected
America was erected by the people
Massachusetts, and that they sur-
ounded it with an immense pile of
ibles. You know the character of the
people that first settled this land, and
ave form and tone to our institutions.
hey were made what they were by the
ible. Look at England and at this coun-
ry, and you can see the power of the
Word upon nations.

Parents, we little know the value of
that we are doing when we are instill-
g the sacred Scriptures into the minds
f our children.

Parents, are we as faithful with our
children as we ought to be? Fathers,
ou who do not read God's Word daily,
nd pray with your households, are you
oing your duty?

The Power of the Bible

An African preacher illustrates the
power of God's Word thus:

We know that rocks are very hard. Our
tlasses and hoes can do nothing against
em, so we leave them alone. But white

people have something that can break up and
scatter any rock in Uwet or Umon. You will
admit that that something must be more pow-
erful than rocks. So we all know what country
laws and customs are; we cannot change them,
so, we leave them alone. But a thing has come
to Calabar, even God's Word, and it has broken
up and scattered customs that our fathers
thought would remain forever! What must you
say concerning that Word but that it is more
powerful than the customs of our country?
You know how strong your hearts are: hearts
as strong as yours, have been changed in our
town, have been changed by this Word; and
what must you, therefore, say but that this
Word is more powerful than a Calabar heart?
Bend your heads, then, before this Word.

Oh, the power of the Word to change
the hearts of men! The Word is "power-
ful, and sharper than any two-edged
sword, piercing even to the dividing
asunder of soul and spirit, and of the
joints and marrow, and is a discernor of
the thoughts and intents of the heart."

I feel that any words of mine are only
too feeble and tame to adequately set
forth the power of God's Word in in-
dividuals. If you need further illustra-
tion, let me refer you to your own
changed hearts, to your pure and holy
aspirations, and to your immortal hopes.
Think of what the Word has done for
you, and as you meditate, its power shall
stand out illuminated and glorified in
heavenly light.

The declaration of a German scholar
is both true and significant:

One period has fought for Christ's sepulchre,
another for His body and blood; the present
age is contending for His Word.

Just before Melancthon died, he
asked to hear again some choice pas-
sages of Scripture read. His son-in-law,
Sabinus, complied with his request, and
when he had finished he kindly inquired
of the dying man if he wished anything
else. "Nothing else but heaven;" and
shortly he breathed his last.

Oh! grant us grace, Almighty Lord!
To understand Thy Holy Word:
Its truths with meekness to receive,
And by its holy precepts live.

May this blest volume ever lie,
Close to my heart, and near mine eye
Till life's last hour my soul engage:
—Then heaven shall be my heritage.

Current Religious Thought

Soul-Values and Powers

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SOUL is defined as the spiritual, immaterial, and immortal part of man, as distinguished from the body. The New Testament word which is often translated soul is the Greek word *psyche*, from which we get our word psychology, the science of the human soul. The word is sometimes translated *life*, "Is not the *life* more than meat, and the body than raiment?" (Matt. 6:25).

The dictionary calls the soul the "immortal" part of man. That which is immortal is that which is eternal, and fitted to live throughout the ages. The fact that man is destined to live through the ages must have been early revealed to man, for almost all races and peoples have believed in continued existence. The magi of Babylonia, the people of Media, the Scythians, the Greeks, the Romans, the Hebrews, the Egyptians, and the North American Indians held this belief. A belief that is common to the race has a strong presumption of being true, even if the scriptures had not revealed the fact of "our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel" (I Tim. 1:10).

The Soul a Thing of Power

If we accept the statement of James that "the body without the soul is dead" (Jas. 2:26), we must believe that the soul is a thing of power. In Bishop Foster's book, *Christian Purity*, is an illustration of a man who used to stretch himself on a ladder and hold his position there in spite of the efforts of two of the strongest horses to draw him off. "Muscular power!" say you. "Soul power!" say I. "Bind a dead man there

by hands and feet, a single horse would shred his body like flax in the hands of a hatcheler."

In the soul-power of man Jesus saw something of vast value and of profit to the man himself.

Soul-Powers Neglected

Mr. Babson tells of two captains of industry who were on the bridge just below Niagara Falls looking at the great cataract. One turned to the other and said: "Behold the greatest undeveloped source of power in America." "No," said the other. "The greatest source of undeveloped power in America is the soul of man." We look out upon the world today and we see vast developments in science, and art, and literature, but the basis of all this is soul-power. The soul of man is fundamental to all human greatness.

As a nation we are cutting the roots of our imperial greatness by a failure to develop the spiritual powers of our people. "We have gone daffy," says Mr. Babson, "over such things as steam, electricity, water power, buildings, railroads, and ships, and we have forgotten the human soul upon which all these things depend and from which all these things originate." It is our misfortune that we are spending so much time in studying materials, and so little time in studying how to improve the soul of man, without which materials would be of no value.

A great manufacturer has been supporting scholarships in four universities to study raw materials which he is using in his plant. But when asked if he was paying for any scholarships to

ly the human elements in his plant, said he was not. Yet this man was standing eighty per cent. for labor and twenty per cent. for material.

Acknowledging the Soul

We must acknowledge the soul and its powers. Why do we build great pipe organs, and write inspiring songs, and compose exquisite music, and form great poems? Because man is a soul. Why did I inspire the Bible, the great soul-book? To meet the needs of the soul of man. Why did Jesus come and suffer and die, and rise again? For the redemption of the souls of men and to supply their needs. Why is heaven so large and eternal so long? To accommodate the soul. Nothing less than an infinity of time and space could satisfy the soul of man made in the image of God. Even the fish man ought to be interested in his soul, for his soul is himself.

The Soul Misunderstood

There is much unhappiness in this world because the soul and its needs are misunderstood. Not understanding the nature and needs of the soul, people strive to satisfy the longings of the soul with material things and carnal pleasures. Man can no more satisfy his soul with material things than he can satisfy his physical hunger with the east wind. Thomas Carlyle says: "All the confectioners and upholsterers of Europe could not make a boot-black happy above an hour or two at a time, because the boot-black has a soul as well as a body."

The Greeks represented lost souls in shades as ever rolling big stones up hill, and as soon as they got them to the top of the hill, these boulders would roll back again, and so they were compelled to keep on at their interminable tasks. Many a man in this world is trying to roll up a large fortune, only to find that at last it rolls back and crushes him. Many a one has been trying to satisfy his soul with sinful pleasures, only to find that they left ennui in his soul and turned to ashes in his taste.

In some parts of the East the drug

harshish is used as a narcotic. A man addicted to the harshish habit describes his experience:

When coming out of the sleep induced by the drug, he dreamed that he was on a flight of stairs beneath which burned a terrific fire. As fast as he set foot on one step, it burned and fell beneath him, so that he was always springing from step to step to get a foothold that he never secured.

Human beings without God are ever struggling for the attainment of something: they have undefined longings, which continue till they have found God or killed the capacity of their souls. But God has made provision for the satisfaction and perfect development of the soul in Jesus Christ.

The New Birth and Soul-Development

The needs of the soul are provided for in "the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). The new birth brings the soul into a new heredity and new environment. Regeneration is the *sine qua non*, the indispensable condition, of soul-power and soul-development. Imagine the condition of a bird that is developed in the shell by the warmth of the mother bird, but is never able to burst the shell, although it feels the impulse to soar away in the upper air. It dies for need of light and food and air. "The whole creation groaneth and travaileth in pain together until now" (Rom.8:22).

By means of the new birth and the baptism of the Holy Spirit the human soul is delivered from the bondage and guilt of sin, is made partaker of the divine nature, and may go on to develop a new personality.

To those who are born of the spirit and filled with the Spirit certain great soul powers are imparted. Faith is a great soul-power. Many psychologists since the time of Kant have divided the field of psychology into three so-called "Faculties": Intellect, Feeling, and Will. But did they not stop too soon? Are there not other faculties? Is not faith a faculty of the soul? Is intellect the basis

of all knowledge? Is the mind able to reason out all things? Do we not accept a multitude of facts on faith? Can we learn all things by feeling? Will the universe come within the range of our touch? Can we grasp all things by our wills? Men classify physical senses, as touch, taste, smell, hearing, and sight. But have we not other avenues through which we obtain knowledge? Faith is the evidence of things not seen. Faith is a mighty soul-power which in many people seems to be atrophied for lack of use.

In the building of a great personality we learn to use certain soul-powers. We would not attempt to solve a problem in algebra or geometry by faith; we would use the faculty of reason. We rightly use reason to solve our mathematical problems. But when people depend solely on reason to solve all spiritual problems, they are not making the right approach; there are spiritual problems which respond only to the touch of faith.

It was by faith that a woman touched the hem of Jesus' garment and was made whole. By faith the sinner whom Satan hath bound for many years, may touch the hem of his garment and be healed of sin's disease. Faith in Christ is the approach to power. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

Faith Surpassing Science

Faith is a great soul-power which reaches out beyond the grasp of our other faculties. This was the power by which Enoch, and Noah, and Moses walked with God. Faith is a power which transcends all the known laws of science. By faith Moses could turn a rod into a serpent, and sand into lice. By faith Joshua could dry up a river and knock down the walls of a city just as effectually as the German guns knocked down the walls of Antwerp. By faith Elijah increased the barrel of flour, and Jesus increased the loaves and the fishes. By faith Elisha made the iron axe to swim on the water, and Daniel stopped the

mouths of lions, and the three Hebrew children passed through the fire unsinged. By faith Jesus turned water into wine, and walked on the water, and cured leprosy, and raised the dead.

Such statements trouble the scientists of today; they cannot explain them, neither can they explain a thousand of the other simple processes of nature. Faith is a soul-power which is as yet little developed. Well do we pray like the apostles: "Lord, increase our faith" (Luke 17:5). "So then faith cometh by hearing, and hearing by the word of God" (Rom.10:17).

Hope as a Soul-Power

Hope is a soul-power closely allied to faith in its nature. He sinks who loses hope. If you were to go to Niagara Falls and cross-examine all those who hurt themselves to death every year over the great cataract, you would find that they are those who have lost hope. Paul describes the deplorable condition of those who are "strangers from the covenants of promise, having no hope, and without God in the world" (Eph.2:12).

When our loved ones are taken from us, and it seems as if the light of our lives had gone out, we mourn not "even as others who have no hope" (I Thess. 4:13).

Hope is a great asset in the day of tribulation; "knowing that tribulation worketh patience; And patience, experience; and experience hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom.5:5). This gives us a hint of how a great personality is developed.

Hope is represented as an anchor; it is the great sheet anchor of the soul. The writer of the book of Hebrews speaks of laying "hold upon the hope which is set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec" (Heb.6:19,20).

And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Cor.13:13). This is a word which, like a coin has grown thin through the usage of the ages. Some translate it *love*; there are other words translated love in the New Testament: this word is used of the love which the Father holds to Jesus Christ; it is the high and holy spiritual love of the soul. This is the love which finds its highest joy and satisfaction in the love and worship of God. It is the greatest soul-power. By and by faith will be lost sight, and hope will come to full fruition; but this great soul-power is eternal the soul itself.

Losing the Soul

Jesus speaks of losing the soul. To lose one's soul is to lose one's self. Who can conceive of a greater loss? There is a story which I have heard of an Italian man who came to this country and worked till he had acquired a

large sum of money, and in order to have his wealth in convenient form, he bought a big diamond which he carried with him. He started back to Italy. Carrying this big diamond in his pocket, he got into the habit of handling it and throwing it up and catching it expertly.

One day on ship board he was throwing it up and catching it, when the ship took a lurch, and his diamond went over board into the depths of the ocean. His life's work was lost. I do not know whether the story is true or not. But is not this what some people are doing? They invest all their activities and all their studies in themselves; through the lapse of the years they build a personality which they should enjoy through the ages to come.

What can be more important than to be born of God's Spirit, and filled with His love and power, and spend life in developing such a personality as shall be fit for the kingdom of heaven for "we shall be like him" (1 John 3:2).

What is the Gospel?

REVEREND WILLIAM MEGGINSON

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THE English word "gospel" is derived from two words joined together: God and spell. God or good; tell, story or tale. It is therefore a good story." The word "gospel," never occurs in the Old Testament. It is a New Testament word. Both Webster and the standard dictionaries give as its primary meaning "salvation through the onement of Christ." Both authorities give as a secondary meaning, "any doctrine concerning human welfare," or words to that effect. Both authorities got their primary definitions from the nature of the message, for which the word stands, in the New Testament. Its secondary meaning is from usage.

A great many ministers and writers are freely using the word in the sense "any doctrine concerning human welfare." There is no basis for this mean-

ing in the New Testament. This free use of the word has confused many of God's people, if not the men who so use it. We are hearing a great deal about "a social gospel." The word is never used in that sense in the New Testament.

Doing good is commended in the New Testament, and "Jesus went about doing good" (Acts 10:38), but it is never called a "gospel." Jesus preached a "gospel of the Kingdom," but it could not have been the Christian evangel. While I do not know what it was, I do know that it was an entirely different thing from the gospel to which He referred in the "great commission." In that, He spoke of a message to be preached in all the world, after His death and resurrection were accomplished. It was the announcement of Salvation through His atoning death

and resurrection, which would be "glad tidings," to every creature.

The word "gospel," used 99 times in the New Testament, is a word which in the Greek means "good news," or "glad tidings," and it is so translated in Luke 4:18 and 7:22 (Rev. Ver.). Wherever it is used in the New Testament the American Revised Version inserts the footnote, "glad tidings."

It appears 17 times in the Synoptic Gospels: five times in Matthew, eight times in Mark, four times in Luke. Jesus used it, according to Matthew, three times, according to Mark, four times, according to Luke, twice, both of which are translated "good tidings" (A.R.V.).

In Matthew "the gospel of the Kingdom" appears three times, and this expression is not used by any other writer in the New Testament. Mark used "the gospel" six times, Luke uses "the gospel" twice, and "good tidings" twice. John never uses the word either in his gospel or in his epistles. It occurs once in Revelation, once in the Hebrews, and six times in Acts.

Paul uses the word 69 times: "The gospel, my gospel, the gospel of the uncircumcision, the gospel of grace," etc. Peter uses the word three times in his epistles and twice in the Acts.

It would seem from this that the word really belongs to Jesus and Paul—mostly to Paul. He connects the word "preaching" with "gospel" 19 times. The synoptics connect it with Jesus' preaching nine times.

It is clear that "the gospel," as the word is most often used, stood for a definite message, which was to be preached, the content of which came to be recognized by all. What was that message, that it should be called "glad tidings"? What did it contain that it should be glad tidings to a Jew, who had been all his life time trying to do some good thing, which would entitle him to eternal life? Why was it, in the mouth of Paul, "glad tidings" to the Greek Philosophers and Roman stoics? Why is it "glad tidings" today to all men—men of all religions, everywhere?

In order for it to prove to be "glad tidings" to people in all the world, of necessity it must mean something new to them, something potent in freeing the soul from conscious sin, something that, when accepted, would completely satisfy the longings of the human soul. People were familiar with the old religious systems, and even a Jew, who had the best of them, was asking "What shall I do that I may inherit eternal life?" (Luke 10:25, Mk.10:27.) There never has been, and is not now, anything in the philosophies of the world, nor in the worship of false gods, to satisfy the soul of man. This is the testimony of every one who has turned from them to Christianity.

Consciousness of sin is in every human heart, and provision for its removal is contained in the gospel alone. Christianity is in that sense, new. The Soul was made for God and only His abiding presence can satisfy it. Jesus has made way into the holy of holies, through the rending of His flesh, so that man can enter God's presence by a "new and living way" (Heb.10:20), and be satisfied in the security of a perfect atonement for his sins. It is puzzling to one who rests in that security, how a preacher who rejects it, can really find anything worth preaching.

It will be readily admitted that Paul was the principal interpreter of "the gospel" in its application to those who were all their life time keepers of Jewish Law, followers of philosophies and false gods. He used the word most often in his writings, and was the foremost preacher of "the gospel" of his or any other day. Did the word, so often on his lips, have a definite meaning to him? We read in 1 Cor.15:1ff:

Now I make known unto you, brethren, the gospel which I preached unto you, and which ye received, wherein ye stand, by which ye are saved. . . . For I delivered unto you first of all that which also I received: that Christ died for us according to the Scriptures, and that he was buried and that he hath been raised the third day. . . .

The gospel, according to Paul, was "the death and resurrection of the Christ."

Where did he get such a gospel? This also tells us as plainly as words can express it, Gal.1:11,12:

The gospel that was preached by me, that it not after man, neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.

If salvation is through Jesus Christ, and He instructed a man to preach such a gospel, He surely knew the content of it and would impart it to a preacher, whom He specially intrusted with it.

This gospel of the death and resurrection of Jesus is interpreted by Paul in Rom.3:25 and in Rom.4:25:

Whom (Jesus Christ) God set forth to be propitiation, through faith, in his blood. . . . was delivered for our trespasses and was used for our justification.

He continues this interpretation in the fifth chapter with such expressions: "While we were yet weak in due season Christ died for the ungodly" (vs. 6); "while we were yet sinners Christ died for us" (vs.8); "Much more then, being justified by his blood, shall we be saved from the wrath through him" (vs. 9); "For while we were enemies, we were reconciled to God by the death of His son, much more being reconciled, we shall be saved through his life" (vs.10).

Col.1:20, ". . . having made peace through the blood of his cross" and Col.2:21,22, "you . . . hath he reconciled the body of his flesh through death."

Eph.1:7, "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace."

WE conclude that the gospel which Jesus committed to Paul, through revelation, is redemption and deliverance from sin and death, through the shedding of the blood of Jesus Christ, and His resurrection. He preached that gospel to the Gentiles, he submitted it to the Church authorities at Jerusalem and secured their endorsement (Gal.2:2-9). It was all of grace, accepted by faith. By grace have ye been saved through faith and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Eph.2:8,9).

Being so fully convinced that he was preaching the true gospel, and seeing so many people really redeemed by it, he was most zealous for it. The "gospel of works" had no place in his life or thought. To the Corinthians he wrote, "I determine not to know anything among you, save Jesus Christ and him crucified" (1 Cor.2:2). When the Galatians were departing from that gospel of grace and undertook to add something to the finished work of Christ, Paul wrote his letter to them. Here, perhaps, we see him at his best. That the Galatians should undertake to "do something" for their salvation, when his gospel made plain that everything necessary had been done by Christ, aroused him as nothing else.

I marvel that ye are so quickly removing from him that called you in the grace of Christ, unto a different gospel; which is not another gospel. Though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema (Gal. 1:6-8).

These are stern and intemperate words, unless Paul knew of a certainty what he was talking about.

I am well aware that Paul is accused by some of our modern brethren of interpreting the gospel from a Jewish point of view. But when we remember that he threw his whole force against anything that smacked of the law or Jewish rites, it appears to be an unjust and false accusation (Rom.3:28, the whole of Galatians, especially 5:1).

Again the fact that he got his "gospel" by direct revelation which, no doubt, included its interpretation, should forbid our accepting a twentieth century interpretation in its stead. When Paul preached his "gospel" people were saved; when the "modern" preacher preaches, "it is a fine sermon", only.

When Jesus cried on the cross, "It is finished", and gave up His spirit, all that was necessary, on the part of God, for salvation, was completed. The atonement for man is adequate, the work is perfect, and nothing can be added. Not what man has done, or can do, but what

Jesus has done, is the hope of mankind. It is a gospel of grace, through some merit not possible in man. Man's part is to receive it by faith.

Oh! if our preachers would preach a real Saviour who saves from sin—its consequences and its dominion, its pollution and power! The people would be really saved, they would then behave like saved people. They would voluntarily perform good works, which are always the fruits of righteousness. Too

many are being fed on a gospel which is "not another gospel," but a man-made perversion of the gospel of Christ. It is not understandable why the blood atonement is rejected by some ministers of the gospel, when the atonement is the gospel.

It suited Paul, it suited Peter, it suited the Jerusalem saints. It was efficacious in the salvation of the people in apostolic days—it saves poor, lost sinners now.

Selections from the Didaché

BRUCE M. METZGER, MIDDLETOWN, PA.

DURING the first quarter of the fourth century, Eusebius, Bishop of Cæsarea, drew up a list of books that he thought showed too little merit to be reckoned in the canon. He included in his enumeration "what are called the teachings of the Apostles," characterizing this collection as *nothoi*, "spurious, not genuine" (*Ecclesiastical History* iii.25.4). It was only relatively recently, however, that more than a vague judgment as to what these "teachings" were could be formulated.

In 1875 the archbishop of Nicomedia, Bryennios by name, discovered at Constantinople a manuscript of a very ancient document, the *Didaché*. The full title of this book is *Teaching of the Twelve Apostles* with a sub-title, *Teaching of the Lord through the Twelve Apostles to the Nations* (or *Gentiles, ethnésin*). As can be easily imagined, this work is important in the construction of our ideas concerning primitive Christianity.

The value of its contents is greatly increased by consideration of the early date at which they were committed to writing. Because the work shows great immaturity of church organization; because the word *apostolos* is used as in 2 Cor.8:23 and Phil.2:25 to designate wandering envoys or commissioned messengers of the churches; and because no hint is given of the necessity of obedi-

ence to any central authority at Jerusalem, Rome, or elsewhere, the date of its final form is set by almost all authorities of early Church literature at about the turn of the first century. Hence, it represents a fair specimen of what was taught and practiced among the churches so recently founded by the Apostles. It was a mature consideration of this early document and of others from the same period that helped to dissipate the ingenious fancies advanced by Ferdinand Christian Baur during the 19th century from Tübingen relative to the development of Christianity.

The *Teaching* consists of two parts distinct in origin. The first six chapters deal with "The Two Ways," the last ten contain a brief "Manual of Christian Practices." This first section appears to be an adaptation and revision of an earlier Jewish pre-Christian document used for catechetical purposes, perhaps especially among proselytes. It begins "There are two Ways, one of Life and one of Death, and there is a great difference between the two Ways." Each "Way" is delineated by a list of its characteristics, the whole designed to inculcate the common virtues. (Another recension of the original "The Two Ways" closes the Epistle of Barnabas).

The second part of the *Didaché* is a handbook of church polity. The instructions include regulations for Christian

ship, baptism, fasting, the Eucharist, the discrimination and treatment of heretics and prophets, observance of Sunday, bishops and deacons, and finally, a review of the eschatological hope of Christians. The following selections are the more important of these topics. It will be noted that in significant instances the *Didaché* does not even remotely approximate the exalted view of the Saviour and His atoning work for sinful men as is found in the New Testament. In a word, it is far below the level of the Scriptures. Very naturally, therefore, it excluded itself from the canon of inspired writings.

The Didache—Chapter VII

Concerning baptism, baptize thus: After rehearsing all these matters,^{1*} baptize in the name of the Father and of the Son and of the Holy Spirit in running² water.

2 But if you do not have running water, baptize in other water; and if you cannot in cold, [then] in warm.

3 But if you have neither, pour out water on the head three times in the name of Father and Son and Holy Spirit.³

4 And prior to the baptism, let the one who baptizes fast, also the one who is to be baptized and any others who are present; but command the one who is to be baptized to fast for one or two days.⁴

Chapter VIII

Let not your fastings be with the hypocrites. For they fast on the second and fifth days of the week,⁵ but you fast on the fourth and preparation.⁶

2 And do not pray as the hypocrites; but as the Lord bade in His gospel,⁷ pray thus: Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, as in heaven,⁸ so on earth. Give us this day our daily⁹ bread, and forgive us our debts¹⁰ as we forgive¹¹ our debtors, and bring us not into temptation, but deliver us from evil.¹² For thine is the power and the glory for ever.

3 Pray thus three times a day.¹³

Chapter IX

Concerning the Eucharist, celebrate it thus:¹⁴

2 First concerning the cup:¹⁵ "We thank¹⁶ thee, our Father, for the holy vine of David, thy servant,¹⁷ which thou hast made known to us through Jesus, thy Son.¹⁸ Glory be to thee for ever."

3 Concerning the breaking of bread:¹⁹ "We thank thee, our Father, for the life and knowledge which thou hast made known to us through Jesus, thy Son. Glory be to thee for ever."

4 "Just as this broken bread was scattered upon the mountains and was gathered together and became one, so let thy church be gathered together from the ends²⁰ of the earth into thy kingdom. For thine is the glory and the power through Jesus Christ for ever."

5 But let no one eat or drink²¹ of your Eucharist but those who were baptized in the Lord's name. For concerning this the Lord said, "Do not give that which is holy to the dogs."²²

Chapter XIV

And on the Lord's day,²³ after gathering together, break bread and give thanks,²⁴ having confessed beforehand your trespasses, so that your sacrifice²⁵ may be pure.

2 But do not let anyone who has a difference with his comrade gather together with you, until they are reconciled, in order that your sacrifice may not be desecrated.²⁶ For this was that which was spoken by the Lord, "In every place and time offer me a pure sacrifice, for I am a great king," saith the Lord, "and my name is wonderful among the nations."²⁷

Chapter XVI

Watch²⁸ over your life; let your lamps be not quenched,²⁹ and let your loins be not ungirded,²⁹ but be ready. For you do not know the hour in which your Lord comes.³⁰

2 But assemble together often³¹ and seek the things that pertain to your

* For this and other references see Glossary at end of article.

souls; for the whole time³² of your faith will not benefit you, if you are not perfect in the last time.³³

3 For in the last days shall the false prophets and the corruptors be multiplied, and the sheep shall be turned into wolves, and love shall turn into hate.

4 For as lawlessness increases they will hate one another and will persecute and betray. And then shall be revealed the world deceiver³⁴ as a son of God, and he shall perform signs and wonders,³⁵ and the earth shall be given over into his hands, and he shall commit iniquities which have not ever been done.³⁶

5 Then the creation of men shall come into the burning of the trial and many shall be offended³⁷ and shall perish,³⁸ but those who endure in their faith shall be saved by the curse itself.³⁹

6 And then shall appear the signs of the truth. First a sign of spreading out in heaven,⁴⁰ then a sign of a trumpet blast,⁴¹ and the third, a resurrection of the dead.

7 But not of all, but, as it was said: the Lord shall come and all the saints with him.⁴² Then the world shall see the Lord coming upon the clouds of heaven.⁴³

Glossary

1. That is, "The Two Ways," which is just before this chapter.

2. *Zōnti*, literally, *living*.

3. The first occurrence of the baptismal formula (above) agrees exactly with Matt. 28:19. The second occurrence abridges it by omitting the definite article (three times).

4. There is no command in the New Testament relative to fasting prior to baptism. The instances of Christian baptism are found in Acts 2:41; 8:12, 38; 9:18 (Saul did fast, see verse 9, but only incidentally to baptism) 16:15, 33; 18:8; 19:5.

5. I. e., Mondays and Thursdays.

6. "Preparation," the day before the Jewish Sabbath. In Modern Greek this same word (*paraskeuē*) still means Friday.

7. *En tō euaggeliō autou*.

8. Heaven, *ouranō*. In Matt. 6:9 it is plural, *ouranois*.

9. Daily, *epiousion*. Until quite recently this word, because it was found nowhere except in quotations from Matthew, was supposed to

have been coined by Matthew. However, in 1906 Deissmann found *ta epiousia* among papyri from Faiyum in the remains of a housekeeper's book. In Origen's day it was a rare word. cf. *De. Orat.* 27:7.

10. Debt, *opheilēn*, in Matthew *opheilēmatōn*.

11. Forgive, *aphiemen*, in Matthew *aphiēkamen*, "have forgiven."

12. Evil, *ponērou*. Here, too, as in Matthew, there is the same ambiguity as to whether this is masculine or neuter; i. e., whether it is *the evil one*, or simply *evil*. Milligan lists a Christian amulet dating from about the sixth century, which ends with the Lord's prayer and has "deliver us *apo tēs po[n]ēr[ias]*—from wickedness (evil)," *Greek Papyri*, p. 134.

13. No doubt modeled after Ps. 55:17, "Evening, and morning, and at noon, will I praise and cry aloud." (With the doxology of the Lord's Prayer. cf. 9:4 *infra*.)

14. *Peri tēs eucharistias houtōs eucharistēsate*. "This play on words, next to impossible to show in acceptable English, might be rendered, 'concerning the giving of thanks, give thanks thus.' But this would obscure the fact that *eucharistia* is here quite clearly 'Eucharist.'"—Kirsopp Lake, *The Apostolic Fathers* Vol. I, *in loco*.

15. The order in the Gospels is *bread* then *the cup*, as found in all the major manuscripts. However, 1 Cor. 10:16 hints at this order ("First concerning the cup.") That there was some confusion on this point among outlying churches is shown by the curious mix-up in Luke 22:17-20 in some of the manuscripts. The Curetonian Syriac (fifth century) and two Latin MSS (b and e) omit verse 20 and put 19 before 17. The Sinaitic Syriac reads the same except that from verse 20 there is inserted at the beginning of 17 the words, "after the supper" and after 17 "this my blood is the new covenant." The Peshitto omits vs. 19, 20 as does the more important Greek uncials and the Italian MSS. Cf. note 21.

16. Thank, *eucharistoumen*.

17. Servant, *pais*. Perhaps *child* or *son*.

18. Again, *pais*.

19. *Klasma*. What is broken, a fragment.

20. *Peratōn*.

21. Here the order is reversed from the read above. Cf. note 15.

22. A rather odd application of Matt. 7:5.

23. This expression is curiously redundant *kata kuriaken kuriou*: "On (*kata* became verbalistic in this patristic literature) the Lord day (*hēmeran* is understood) of the Lord."

24. Or, perhaps to be preferred, "celebrate the Eucharist" (*eucharistēsate*).

25. *Thusia*. Perhaps this is the source of the Roman doctrine that the mass is a free sacrifice of our Saviour.

26. Desecrated, *koinōthi*. An extension of Jesus' teaching in Matt. 5:23, 24.

- . Mal.1:11,14.
 . *Grēgoreite*: "Be awake." Compare Matt. 24:2, "Watch, therefore; for ye know not on what day your Lord cometh."
 . Compare Luke 12:35 A. R. V., "Let your lamps be girded about, and your lamps burning."
 . Compare Matt.25:13, "Therefore be ye ready: for in such an hour as ye think not the Son of man cometh." Also Matt.24:44.
 . *Puknōs* may mean either *often*, *much*, *frequently* or *closely*, *firmly*; see Heb.10:25.
 . *Chronos*.
 . *En tōi eschatōi kairōi*. For the same unaptural idea, see Barnabas 4:9, "Wherefore us take heed in these last days. For the little time of our faith shall profit us nothing, as we now, in the season of lawlessness and he offenses that shall be, as becometh sons of God, offer resistance, that the Black One (*melas*) may not effect an entrance."
 . World deceiver, *kosmoplanēs*. Cf. 2 John 7. For many deceivers (*planoi*) are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver (*ho planos*) and the anti-Christ."
 . *Sēmeia kai terata*. Cf. Matt.24:24, "For

there shall arise false christs and false prophets, and shall show great signs and wonders; so as to lead astray, if possible even the elect." Also 2 Thess.2:9; Rev.13:2,13.

36. *Ha oudepote gegonen ex aiōnos*.

37. *Skandalisthēsontai*. Cf. Matt.24:10.

38. Same word as in John 3:16, *apolountai*.

39. A strange idea! "The meaning is obscure; but there seem to be other traces in early literature of a doctrine that each curse also contained the elements of a counter-balancing power to salvation."—Kirsopp Lake, *op. cit.*, in *loc*.

40. Perhaps this refers to Matt.24:30, "Then shall appear the sign of the Son of man in heaven." The Greek of the *Didachē* is *semeion ekpetaseōs en ouranōi*.

41. Cf. Matt.24:31, "He shall send forth his angels with a great sound of a trumpet." Also, 1 Cor.15:52; 1 Thess.4:16.

42. Quoted from Zech.14:5.

43. Cf. Matt.24:30, and 26:64, "Henceforth ye shall see the Son of man . . . coming on the clouds of heaven." It will be observed that the Gospel according to Matthew is quoted more frequently than any other New Testament book.

The Evolution Protest Movement

LIEUTENANT COLONEL T. C. SKINNER, LONDON

The Evolution Protest Movement was organized in London on February twelfth, under chairmanship of that veteran scientist, Ambrose Fleming, F.R.S., who threw down the gauntlet in no uncertain terms. Other speakers and sympathizers represented at this meeting were prominent zoologists, geologists, and paleontologists.—*F. J. B.*

FOR more than two generations there has been growing up, in the theory of organic Evolution, a philosophy concerning man's origin which, while offering a plausibly scientific explanation of the facts of observation, has been felt by many Christian men to be inconsistent with, incompatible with, the basic facts of Divine governance and of man's origin and destiny, as revealed in the scriptures of the Old and New Testaments.

While the question remained strictly an academic one, though viewed by some conservative thinkers with considerable anxiety, it was nevertheless recognized by most to be a legitimate subject for full scientific investigation,

and never perhaps, in modern times at any rate, was the apostolic injunction to "prove all things and hold fast that which was good," more obviously applicable, or more readily accepted by those scientists who, in spite of personal misgiving, felt constrained to impartial examination of the evidence for or against the theory.

Latterly, however, the question has taken on a new phase altogether, in that the theory, as yet unproven, and by many competent naturalists believed to be totally unprovable, has been wrested from its proper sphere of discussion, and boldly proclaimed by its supporters to be a *demonstrated fact of science*. Were the challenge confined to scientific circles alone, no great harm would, perhaps, accrue, as, sooner or later, its protagonists would have to make good their assertions. Instead, however, we find that by every means of publicity, from platform, pulpit, press and pictorial illustration, and even by broadcast, the

World and his Wife have been sedulously advertised that, today, no thinking man would so much as dream of questioning the fact of organic evolution and the ape-ancestry of mankind.

And, as with the man in the street and his wife in the home, so, most reprehensible of all, with the child in the school. How irresponsible is the indoctrination of the young today may be gathered from the following circumstance, related, by way of complaint, in a recent letter to a provincial newspaper. In a Board School in — the master of a large class of boys having invited those to rise who were satisfied that man was descended from an ape ancestor, three-fourths of the class stood up. On questioning the minority as to why they, too, had not risen, these boys replied that they believed in the Bible, which said that man was created in the image of God. This confession of faith—the writer went on to say—was the signal for an outburst of derision from the majority, *which the master made no effort to restrain.*

And this in spite of protest upon protest of eminent men of science, *inter alia*, to name naturalists only—since it is in the realm of biology that the claim of evolution is most confidently made—Berg and Bateson, who oppose Darwinian natural selection alone, Fleischmann, Dehaut and Vialleton, who reject evolution in any form.

Latterly, too, has there not been witnessed a break away from the well-tried standards of morality of the past; and that, not merely as a matter of bravado, but with full sanction and encouragement of the evolutionary doctrine as voiced by prophets of libertinism? Within the last year or so the inescapable evidence of these things has been pulling people up with a jerk giving occasion to enquire what, or who, is behind it all. Thus there is a growing consciousness, an awareness, of something sinister at work, with evil consequence in almost every department of life; an influence traced with penetrating logic in *This*

Progress, The Tragedy of Evolution,* a book in which is fairly exposed the inwardness of the evolutionary philosophy, as judged by the fruit it has already produced.

Out of this concern has been begotten "The Evolution Protest Movement," the aims of which, in brief, are:

First, to make vocal the mass of scientific evidence, hitherto largely suppressed as inimical to evolutionary theory.

Next, to put a stop to the wholly unwarranted teaching in schools, colleges and universities, of *theory as fact.*

And, ultimately, to bring the people back to the Bible, and to the saving faith of our fathers, in God the Creator and Preserver and Christ the Redeemer of the World.

Initiated by Captain Acworth, with the cordial support of an Advisory Committee of men of weight in their several spheres, religion, science, business, and philosophy, its promoters bring no railing accusation against those sincere men of science who honestly believe the theory to offer a sound working hypothesis; still less against those other devout scientists who seek to build a bridge of accommodation between evolutionary doctrines, on the one hand, and revelation, on the other. Such belief and effort they nevertheless feel to be misdirected, having for foundation little more than a mistaken, if attractive assumption of links, for the existence of which evidence has never yet been forthcoming.

At the first meeting a resolution of protest against the teaching of evolution in schools, colleges and universities, and from the pulpits of our land and the Dominions, on the ground that it was not established as scientifically true, was put to the crowded meeting and carried by a majority of close on six hundred, a minority of about twenty voting for continuance. A science student who was present, afterwards informed a friend that the meeting was an eye-opener and

* Rich and Cowan: 7/6. N. B.—The royalties on this book are devoted by the author to the E. P. Movement.

that he had no idea what a lot could be said against evolution.

The office of the Movement is at 24; Essex St., Strand, W.C. 2., London.

Apes and Men

THERE are people still in the world who, believing the theory of evolution propounded by Darwin, and man's descent from anthropoid apes, keep talking of the "missing link". They cherish the illusion that there is only one link missing in a chain that unites man with the lower creation. As a matter of fact all the links are missing. There is no chain at all. The infinite gulf that separates the lowest form of human life from the highest form of animal life is too great to be bridged by any or many missing links. We were reminded of this again by reading the other day an account of an address delivered at Manchester University by Professor Kohler, of Berlin, on "Human and Animal Intelligence." He is the greatest authority on this subject in the world, having spent years in the study of apes on a special station at Teneriffe. What are some of his conclusions?

First, he said apes had nothing that would deserve the name of speech. They did not understand more of human language than a clever dog would. He described tests made to ascertain the intelligence of apes, including those in which there was a "real, vital interest" in imitating the human, but denounced as an absolutely wrong hypothesis the widespread conviction that apes had a special instinct of imitation. The professor then went on to describe some of his tests, proving that the apes were absolutely deficient in the lowest form of intelligence. This coincides with the experience of a famous French explorer, who, after long watching and study of apes around a bonfire, concluded they did not have sufficient intelligence to lift up a stick and place it on the fire to prevent themselves from freezing to death.

Professor Kohler said that the "very

narrow limitation of the chimpanzee's intelligence" was demonstrated by its inability after years of practice, to combine two boxes together so as to form a stable elevation from which to reach or jump for food. The intelligence in anthropoid apes, he said, was a tiny intelligence. When a chimpanzee's attention was distracted from a box handled five seconds before, the box did not exist any more for the chimpanzee. While the professor seems to have effectually demolished the idea that there is any link between apes and men, there will still be those who, denying that God created man in His own image, will continue to prate of the missing link.—*Evangelical Christian.*

The Ministry of Revelation

John 24:48

A woman succeeded a certain man on a mission field, where she heroically sought to impart to the natives' minds the majesty and beauty of the personality of Jesus Christ. She was amazed to see how readily her audience grasped the details of her message. One of them said, "Miss Sahib, we know Him well, for He lived here many years." The life of her predecessor was bearing fruit. The most successful and persuasive presentation of Gospel truth comes with the preacher's or teacher's complete immolation. As God's licensed fishermen in all waters of humanity, we need the constant prayer and preparation that will fit us for this task. To be a witness of the Gospel values and truths is at once a privilege and an opportunity for the expressing of life in the highest terms, for the greatest good of the greatest number. It is a task that takes all of a person all of the time to do it justice; but it is the highest task that ever challenged the consecration of earnest men and women. The only reason why we venture into all the world to preach the Gospel is that the Master of all the world gives us the strength to do it. It is not a lonely task, but a shared task.

For Your Scrap Book

The Atom

CANON DYSON HAGUE, D.D.

OF all the wonderful things in this most wonderful world, perhaps the most wonderful of all is the atom. It is infinitely small and yet it is infinitely great, and great scientists like Sir Ernest Rutherford and Professor Andrade and Professor Dempster and other great ones of the modern world are discovering marvelous things about the molecules and the electrons and the atoms, and that the same laws that govern the earth, the moon, and the infinite stars are just the same laws that govern them. Now it seems to me a most remarkable thing that nearly three hundred years ago Pascal, the profoundest thinker and scientist of his age, had anticipated by what one would almost call a revelation of genius, the discoveries of the twentieth century. I shall never forget my first reading of Wight's Pascal, with the magnificent introduction by Henry Rogers. It introduced to me a man of sublime intellectuality combined with the profoundest Christian humility and insight. In the second chapter, after speaking of this visible world as a mere atom in the immensity of the infinite, he went on to speak of the equally ilimitable immensity of the atom.

In the compass of the abbreviation of this tiny thing I will show a visible universe, he said, an inconceivable immensity in the compass of this imperceptible atom. See therein an infinity of worlds, each of which has its firmament, its planets, its earth and the same proportion as the visible world.

It is amazing to think of the grasp of this marvelous intellect of Pascal, seeing with anticipative, prophetic science the revelations that are now revealed by a Rutherford or an Oliver Lodge. These men tell us that everything in the universe and everybody existent is made up of atoms; that these atoms are so

small that it would take four hundred million of them side by side to make an inch, and yet every one of these atoms is a sort of minute solar system with a central sun and planets. It is like a mighty world itself compared with the electrons, which are infinitely minute and of the size of one-ten-million-millionths of an inch. And, strange to say, over one hundred years ago, the most famous preacher in Scotland, old Dr. Chalmers, in his astronomical discourses projected the same theory that, while the telescope revealed the magnitude of God's glory in the solar worlds and the distant universe, the microscope revealed the glory of God in the infinitude of the smallest creature and creation. How old Dr. Chalmers would have rejoiced to know that the last up-to-date word of modern science has confirmed what he preached in his astronomical discourses a century ago.

"Oh, Adam, Adam, how can a man see all this," said a skeptic as he gazed into the starry sky, "and not believe in God?" And today we wonder how men can consider the majestic character of the universe as displayed in the infinity of its bigness, as well as the infinity of its minuteness, and not see the Creative Mind, the Creative Hand, the Creative Glory of God. Oh, that our modern man of science would come back to the position of Pascal and believe as a little child in the God who made him and all things; the God of Genesis 1:1-27 and of Revelation 21:1-5. And would that all Christians, whatever their differences of denomination or order, Catholic or Protestant, might rely, with simple faith, upon God the Father Almighty, Maker of heaven and earth, and Jesus Christ, His only Son, our Lord, by whom all things were created that are in heaven and that are in earth, visible and invisible.

Secrets for You

ROY T. BRUMBAUGH, D.D.

RECKON us as stewards of the *mysteries* of God," wrote Paul to the Church of God at Corinth (1 Cor.4:1).

Mysteries are sacred *secrets* which can be revealed. God revealed a number of secrets unto Paul and the Apostles who in turn have revealed them unto us, the initiated ones, in the New Testament. These secrets were not known before Pentecost. After the descent of the Holy Spirit, Christ's promise of John 16:12-15 was fulfilled. He guided the Apostles into new truth. Some of the mysteries before kept secret, wholly or in part, but now revealed through Paul follow:

1. The secret concerning the *duration of Israel's blindness* (Rom.11:25). The blindness itself was foretold by Isaiah, but the duration of the blindness was told only to Paul. *After* the last living stone shall have been harmoniously fitted into the Temple of God and the Body of Christ completed, then the blindness shall be removed and every eye shall see Him and they that pierced Him. When the full number of Acts 15:17 is completed the fulness of the Gentiles will be come in. Israel shall yet acknowledge Christ as the King of Kings.

2. The secret concerning the *Rapture of the Church* (1 Cor.15:51). Not until it was revealed unto Paul did God's people know that all shall not die but all shall be changed. At the coming of our Lord for His Church the sleeping saints shall be raised incorruptible in a moment and the living saints shall put on immortality in the twinkling of an eye. Even so, come, Lord Jesus!

3. The secret of the *Church* (Eph.3:3-6). The prophets knew that Gentiles would be saved but that God would form a joint-body in which Jews and Gentiles would be fellow-heirs was not known until revealed unto Paul. This secret "from the beginning of the world hath been hid in God," but is now made manifest. Bars, barriers, boundaries, are swept aside by the communion of saints.

Meditate upon this secret, which is to and for every Christian, as found in the Prison Epistles, especially Ephesians.

4. Secret of the *Bride* (Eph.5:32). The Church is the Bride of Christ and so must love Him. He will present the Church to Himself without spot when the trumpet of the Lord shall sound (1 Thess.4:16). Have you been baptized by the Spirit into one Body, the Church?

5. The secret of the *Indwelling Christ* (Col.1:26,27). "Christ in you, the hope of glory," was hid from ages and from generations but is now made manifest to His saints through Paul. Born from above! Partakers of the Divine nature! Indwelt by God! What a revelation!

6. The secret of *godliness* (1 Tim. 3:16). God manifest in human flesh. It was attested by the Spirit; seen by angels; preached unto the world; believed by men; approved by heaven.

7. The secret of *iniquity or lawlessness* (2 Thess.2:3-8). The secret of godliness was God manifest in the flesh. The secret of lawlessness is Satan manifest in the flesh. The Lawless One shall exalt himself above all that is called God, but he shall be exposed. The Anti-Christ shall be destroyed by the brightness of Christ's coming. That day, however, shall be preceded by the great apostasy, or falling away. Discern the times in the light of Scripture.

These secrets have been written to the Church. If a Christian, you are a member of the Church of God and these revelations are especially for you. Surely you'll want to study letters written by God to you (2 Tim.2:15).

Tacoma, Washington.

Aspiration

Make yourself worthy of great and honorable success by right thinking, lofty aspiration, and energetic action. Realize that you have unlimited unused resources at your ready command. Make every day contribute in a definite way to your highest progress. Today is the day to do your best work, to achieve all of which you are now capable, and to aspire to still greater things.—*Dr. Kleiser.*

Right Way to Go to Church

Revelation 1:10

It would be a great help to us if we could remember that the only way to keep the Lord's Day is to keep it in the Lord's way. To enjoy anything we must be in the right spirit.

It should be the spirit of preparation. So many people get up so late on Sunday morning that they have no time to prepare for Sunday worship. They are compelled to dress hastily, eat breakfast quickly, and then run to church. There has been no preparation of the spirit for a spiritual service, no time for a word of prayer, a little communion with God, a few minutes of quiet meditation.

There should also be the spirit of

prayer. We are too often likely to be irreverent in the presence of God. How few heads are bowed, how few hearts offer up prayer, asking blessing upon the service. We should remember that the primary object of going to church is not to hear the sermon, but to worship God; it is not simply to come into social contact with other people, but into spiritual contact with our Heavenly Father.

We should also come into the house of God in the spirit of praise. The old songs of the church should find hearty expression in the way we sing them. There should be a joyousness of spirit, a heartiness of worship, a cheerfulness of countenance that would make the church the very gate of Heaven to our souls.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

"A Christian Manifesto"

Anti-Modernist But Unorthodox. A Critique

HAROLD JOHN OCKENGA, M.A.

VIEW^S of rapturous delight as well as views of hesitant acceptance of *A Christian Manifesto* have been published in these pages. My colleagues seem to recommend the book with little reservation. One more word must be said upon this subject lest CHRISTIAN FAITH AND LIFE cease to be the adequate successor to *The Bible Champion*. I hesitate to write these words, and stand ready to be instructed by former writers or by the author himself, if this interpretation is unwarranted. Nevertheless, I am convinced that the following criticism is representative of the judgment of many readers of CHRISTIAN FAITH AND LIFE.

The premises presented by Dr. Lewis are fundamentally unorthodox, although he has retreated from the modernistic

position. Thoroughgoing Modernism is naturalistic. No one can doubt that Dr. Lewis declares his acceptance of the supernatural. But one may hold to the supernatural and still be anti-Christian in his thinking.

I submit that *A Christian Manifesto* is unorthodox in its conception of the Bible, of the Trinity, of the Virgin Birth of Christ, of the Person of Christ, and of the Atonement. That belief in all these doctrines is affirmed is evident but what Dr. Lewis means by these is not what the historical Church has meant by them. Here we see the danger of the divorce of experience from knowledge. I do not deny that something has happened to Dr. Lewis, and I rejoice in the trend of his thinking toward the Christian position, but his intellectual

concepts are so steeped in modernist thought that he has carried them over into his new system of belief presented under historic terms.

Calling attention to all that is in accord with orthodox Christianity, when his underlying conceptions are anti-Christian, is like calling attention to the excellent qualities of a counterfeit bill. It may have a fine texture of paper, an excellent likeness of Alexander Hamilton, expert engraving, and may really look exactly like a bill of United States currency. But therein lies the very danger—it can more easily be passed as the real article. Hence, I shall attempt to do the thankless but necessary service of exposing the true nature of this widely read and recommended volume.

A Low View of the Bible

Reviewers in our columns have generally admitted the defective viewpoint of the Bible expressed by Dr. Lewis. Dr. Sloan admits:

He (Dr. Lewis) does not hold the Holy Spirit responsible for the thought figures under which the Biblical authors have sought to express their revelation truth. Nor does he believe the Holy Spirit protected men against mistake in the unimportant details even of revelational background. . . . But if he allows human element, and perhaps even exaggerates it, he nevertheless affirms with tremendous emphasis the divine element, to which he renders absolute obedience.

Dr. Keyser writes:

He does not stand solidly on the divine inspiration and authority of the New Testament. . . . He tries to show that his loose view of the divine inspiration of the New Testament does not destroy the essential message of the Biblical writers and witnesses. But that is something like the position of the modernists whom he so earnestly reproaches. . . . We think Dr. Lewis' views imperil the evangelical doctrines of Christianity.

Another reviewer writes:

He says that the Bible is not the historical basis of Christianity, but rather the witness to that faith which as he adds, "is quite a different thing." Dr. Lewis holds that the Bible contains the Word of God. Apart from Revelation there would have been no Bible. At the same time he holds that the Bible contains

much that is not the Word of God. . . . The Bible in Dr. Lewis' opinion is an errant book.

These quotations are sufficient to show that we are not alone in finding Dr. Lewis' teaching on the Scripture not only defective, but anti-Christian.

What, then, is the view presented in *A Christian Manifesto*? The Bible is not God's revelation but only contains it. The Bible contains error:

Views about sickness and its causes are expressed in the Synoptic Gospels which the modern man cannot accept. . . . Paul gave advice on debatable subjects which was no more defensible than some of the advice given by John Wesley to members of his societies. . . . If you are concerned entirely with the letter of the New Testament . . . you are lost in the inevitable contradictoriness of your own claim. But if, instead, you will distinguish between the letter and the spirit, remembering that the "letter killeth but the spirit giveth life," you will not be perplexed, because men being as they are, things like these are exactly what you expect.

According to Dr. Lewis, the Bible is mistaken:

God spoke and men heard. . . . Sometimes men heard rightly and sometimes they heard wrongly, but God kept on speaking and men kept on listening, and the longer they listened the better they heard.

The Bible contains myth:

I am not, of course, assuming here the necessary historicity of the Genesis narrative, but I believe what the narrative (of the fall) means must be allowed to represent the actual situation.

The Bible accommodates itself to the language of its day, which is not accurate:

I am not, of course, proposing that we reinstate "Satan and his minions" in our modern cosmogony: that would be foolish. . . . I would rather see the church recommitted to the whole Satanic mythology . . . than for it to accept an easy-going evolutionary naturalism.

Other quotations may be added. The meaning of this is that Dr. Lewis has set himself up as the authority to choose what is God's revelation and what is not, what is error, myth, human limitation, and what is not. Thomas Jefferson did the same thing in a more crude way.

He cut the Bible up to suit himself. His reconstructed Bible was deleted, reorganized, and diminished. So is the Bible under Dr. Lewis' viewpoint. This amounts to making the human mind and will autonomous and to denying the authority of God in the only sphere in which authority is given, the Bible.

How Dr. Lewis can reject one part of these narratives and retain another is beyond our knowledge. If the author is approaching evangelicalism, he here has a detrimental handicap which is fundamentally anti-Christian. To misquote the passage, "The letter killeth, but the spirit maketh alive," is to take the words out of the mouths of the modernists and use them exactly as they do. It is not the spirit of the Bible—whatever that may be—but the Holy Spirit that maketh alive. An adequate view of the Bible is essential to evangelical Christianity.

A Modalistic Trinity

Dr. Lewis is unorthodox in his conception of the Trinity, which is the fountain-head of Christian truth. The Bible teaching concerning the Godhead as universally held by the church states that God is one substance but three persons. These persons are eternal, co-existent and equal. The Bible does not present a Triad of Deity, nor three manifestations of the same Deity, but a Tri-unity—Father, Son, and Holy Spirit. The Eternal Son was pre-existent before the incarnation, and following his resurrection took his glorified humanity to heaven where he remains as incarnate Deity. The Holy Spirit eternally proceeds from the Father and the Son. These are equal in nature.

Over against this Biblical teaching at various times an error known as Modalism has appeared in the Church. Modalism teaches that the one God manifested himself in three modes or forms or phases. The same person is at once the Father, Son, and Holy Spirit. These terms merely expressed the different relations in which God revealed Himself

in the world and in the Church. The revelations were not simultaneous but successive. The Father revealed Himself in the giving of the Old Testament economy, the Son in the incarnation, and the Holy Spirit in inspiration. The Father had to do with the creation, the Son with redemption, and the Spirit with sanctification.

This removes the personal pre-existence of the Son and in general the independent Deity of Christ. He was divine only as God was manifest in human form. The Father animated the Son as the spirit animates the body. Thus the Father suffered with the Son. Thus the Father, by an act of self-limitation became man, so that the Son is the Father veiled in the flesh. The only God known by the Modalists is God-manifest-in-Christ, which removes the independent divinity of Christ. This is an attack on the heart of Christian Faith. Said the historian, Philip Schaff:

It (the doctrine of the Trinity) has accordingly been looked upon in all ages as the sacred symbol and fundamental doctrine of the Christian Church, with the denial of which the divinity of Christ and the Holy Spirit, and the divine character of the work of redemption and sanctification, fall to the ground.

Now, I submit that the teaching of this book is of a modalistic Trinity. The strongest statement for the Trinity is:

It was by the statement of the Triune nature of God that the Church secured the final rationale of its faith in a real incarnation—its faith in an actual divine participation in our human lot. There is something almost irresistible about the Trinitarian idea, . . . included in it all that is meant by Eternal Fatherhood, all that is meant by Eternal Sonship, and all that is meant by Eternal Spirit.

But Dr. Lewis does not tell us what is meant by this. He permits us to put any connotation into the terms we wish. He goes on to speak of a real incarnation and of God-with-us, and of God-manifest-in-Christ, but he nowhere defines a separate personal divinity for the Son. Further on he says:

The answer the Church gave to it was—the Trinity. . . . Personally I cannot see that

here can be a single *apriori* objection urged against the idea of the Trinity, *properly understood*, that cannot be argued with equal cogency against any type of Personalistic Theism.

But what does Dr. Lewis mean by "properly understood"? He modifies this by saying:

The Trinity is, therefore, the inevitable corollary, *sub specie aeternitatis*, of the Christian history and experience.

Does this not mean that God the Father manifested Himself in Jesus in history and thus made a differentiation in His Unity? So it seems when he says, "He invaded the human by allowing the human to invade Him." Again:

The cross must be the climax of something that began at Bethlehem—a total human experience which none the less was also an experience for God Himself. Not in the delegated sense in which every experience of any kind whatsoever may be supposed to be known of God, but in the intimate personal sense in which any man knows his experience as his own, and not as another's. Grant the doctrine of the Trinity, and this assumption of the human into the circle of the divine becomes intelligible, with all its proper concomitants of suffering, of tragedy, of dislocation of the normal relations of Deity. Then we understand what is meant by God sending his own Son.

There can be no doubt that Dr. Lewis expresses his belief in a Trinity, but it is a modalistic Trinity, one of succession in manifestation, not of pre-existent persons. I have found no statement of a pre-existent, co-equal, eternal Christ and Holy Spirit. The Holy Spirit is conspicuous by His absence from the Trinitarian and entire discussion. If Dr. Lewis believes the Bible teaching of the Trinity where the Father is represented as addressing the Son as "Thou," and the Son addresses the Father and refers everything to His will, so that their distinct personality is one of the most clearly revealed doctrines of the Word of God, he has not said so. If he has his language has not meant that to me.

The Person of Christ

To reinforce our doubt of the orthodox Trinitarianism of Dr. Lewis come

the statements of the Person of Christ. These statements may be grouped in three classes: first, those seemingly orthodox; second, those which might be orthodox or patristic; third, those which are purely patristic. Since there are numerous seemingly orthodox passages, I shall quote only one. In his affirmations he pleads for

the Truth that One who was Very Man was also Very God, not man become God, but God become man, and that the sole reason for the vast humiliation was in the love of God for men doomed by sin.

Yet this must be interpreted in the light of the general statements of the book. Passages which might be orthodox or very unorthodox are the following:

No statement of Christian belief which does not include a supernatural reference—I mean, a reference to God as a Living God and to Christ as His human embodiment by a process which involves God Himself in sacrifice—is a true statement.

Also his definition of Christianity as the belief that God, of whom and through whom are all things, at infinite self-cost did in Jesus Christ manifest and satisfy His holy love for the purpose of making atonement for the sins of the world and opening a way for men from death to life.

Noticeable is it that, when Dr. Lewis states his faith in God he quotes: "I believe in God the Father Almighty, Maker of heaven and earth," but when he states his faith in Christ, he says:

I believe in Jesus Christ as a unique Figure in history, unique because He would never have lived at all but for the purpose of God to give Himself for men in saving grace and redeeming love.

Why did he skip over "Jesus Christ, His only Son, our Lord"? When speaking of Peter's confession, "Thou art the Christ, the Son of the Living God," and the Nicene creed,

I am familiar with the claim . . . that these words did not mean for Peter what they were made to mean later, in, say, the Nicene theology, but what I think we have overlooked when we have made that claim is the fact that the Nicene statement said no more for the Nicene Fathers than Peter's statement said for Peter,

Dr. Lewis gives us a relative content of the confessions concerning Christ's nature, a content based on culture rather than on revelation.

But most damaging are the numerous statements which are purely patristic, or which express the view of Jesus as God-manifest-in-the-flesh as the incarnation of the Father, rather than of the second person of the Trinity, the Eternal Son. Speaking of the historical Christological speculation, Dr. Lewis says:

There is one common theme: God manifest in Christ. . . . God in the flesh for us men and our redemption. It is impossible to understand or account for historical Christianity apart from the belief in Jesus Christ as one in whom God lived and acted as He lived and acted in no one else, and who thereby became the suffering Saviour of men; . . . God-in-Christ-that-Christ-may-be-in-us.

All these statements could refer to the Second Person of the Trinity, but are not so designated. That they do not is evident from the chapter "The Incarnate God," where we find the following:

When men crucified Jesus Christ . . . was God also, "God the *Father* Almighty, Maker of heaven and earth," was God also being crucified?

This seems to accord with the book's unorthodox view of the Trinity.

Related Doctrines

Further, bearing out our contention is the evidence of Dr. Lewis' non-committal position on the Virgin Birth. For Jesus Christ to be the Second Person of the Trinity, the Virgin Birth was essential. Yet no reviewer of this book can state unequivocally that Dr. Lewis confesses his faith in this doctrine. He assuredly states that the early Church believed it, but he does not say he believes it. He says:

The Church accepted the Virgin Birth of its Lord solely because it was concerned to establish an unbroken continuity between the subject of the Incarnate Life and the very being and nature of the Godhead. Human redemption was through a divine sacrifice. *And even if the claim be true*, that the Virgin Birth story was invented to give color to this belief, this would only throw the belief still farther back into the origins of Christianity.

Evidently the Virgin Birth was a form used by the Church to express its conviction that Christ was the Son of God. This leads us to believe that Dr. Lewis holds to a human person indwelt by God. Concerning the sacrament of the Lord's Supper, Dr. Lewis is very hesitant, even averring that Jesus may have been mistaken in His own understanding of it.

What did Jesus really mean by His words and actions at the Last Supper? . . . Did they have a meaning greater than even He Himself was yet able to realize? . . . at how early a date did the Supper take on a definitely sacramental character? Was the sacramentalism of early Christianity native and intrinsic to it, or was it taken over from the contemporary mystery religions as a means of strengthening the appeal of the Christian cult over its many competitors? On questions such as these there has been dispute without end, and final answers to them are perhaps impossible.

This statement strikes at the omniscience of Jesus Christ, at the atonement which was the one supreme meaning placed on the Eucharist by Christ Himself, and at the independence of Christian origins from heathenism. All three attacks are basically anti-Christian, and are common in Modernist circles, yet they are conceded here.

Go a step farther. What is the meaning of the atonement according to Dr. Lewis? Here we have an utter absence of the primal fact that Christ's death made satisfaction to the majestic holiness and justice of God. Rather it is as the Father suffering on the cross in love. This goes back to Dr. Lewis' defective view of sin which carries guilt and demands punishment. When he says, "God met in Himself the demand of His holy nature," what demand is he speaking about? The demand for satisfaction so dominant in the Scripture is not presented by him.

We believe this defect arises from his rejection of the Bible as the revelation of God. Hence, he also believes that God is limited and changing (pp.151,156) and that sin is a fact for which there must be atonement (pp.132,140,138,

45) but depravity is only a defect (p.150). His gospel is not guarded against patristicism and his belief in Jesus who becomes the Christ of faith may be Unitarianism in another form (Modalism).

Fully aware am I of the challenges Dr. Lewis has thrown out to naturalistic Modernists, and I rejoice in them. He has given us a book that compels thinking both in Bible-believing Christians

and in Modernists. We are happy over his trend toward evangelicalism, but cannot say that his book, *A Christian Manifesto*, is "essentially evangelical," that "it affirms every great basic New Testament truth," or that it is "triumphantly Christian." It is anti-Modernist, but it is unorthodox, and must be read with the keenest discernment by the clergy as well as the laity.

Pittsburgh, Pennsylvania

Reviews of Recent Books

Desert Journal: Letters from Central Asia. By Evangeline French, Mildred Cable and Francesca French. Constable & Company, London, England; also China Inland Mission, 237 School Lane, Philadelphia, Pa. \$3.00; English money, 7s.6d.

The three brave women missionaries who describe their experiences in this enthralling book had plenty of joys, because they carried the gospel to many people in dire need of light and salvation. They also had plenty of adventures and hardships, because they traveled in parts of Thibet and northwestern China where they were in many perils, especially from Chinese bandits. How they endured their trials and escaped with their lives can only be explained by the intervention of a kindly Providence. Many were their narrow escapes. Probably the thrills of travel and wonderful scenery motivated them in part; but their chief motive was a missionary one. They preached to the people and distributed the Bible and other Christian literature. They have told the story of their many experiences in such a way as to hold the reader's attention from beginning to end.

Two Thousand Hours in the Psalms. By Dr. Marion McH. Hull. John A. Dickson Publishing Co., 805 South Jefferson Street, Chicago, Ill.

The reviewer need not hesitate to recommend this book. The author is a dean and Professor in the Atlanta Bible Institute, and is both scholarly and evangelical, so that his work begets confi-

dence. He says he has spent over two thousand hours in the study of the Psalms in order to produce this notable book. And what has he done? He has given the world the Psalms in both Hebrew and English in interlinier form. He has not used the Hebrew letters, but has spelled out the Hebrew words in the English. By this plan persons who are not acquainted with the Hebrew can use the work with much profit, while, at the same time, the work will be acceptable to Hebrew scholars. The author brings out many new and deep truths by going back to the original Hebrew. After the printing of each Psalm in Hebrew and English, he adds valuable word studies, an analysis of the Psalm, and some wise meditations. We hope this work of signal importance will be widely circulated and studied.

The Minister's Annual (1935; Vol. VII) ✓ Compiled and edited by Joseph McCray Ramsey. Fleming H. Revell Co., 158 Fifth Ave., New York, N.Y. \$2.00.

Go to church on Sunday morning and worship God and listen to a sermon by a living minister. Then in the afternoon read two or three of the sermons in this book. Why not spend at least a part of the Lord's Day in that way instead of spending so much of it in idling, or driving, or visiting, or going to a movie? Would it not advance your spiritual life and enrich your Christian experience? Here are sermons for almost all thinkable occasions and by many—yes, very

many—of the foremost ministers of our land. Some of the sermons are brief; others are longer; but none of them are too long. The Gospels and Epistles for the Christian Year are used, with a sermon for each Sunday. The book also contains prayer-meeting talks and sermons to boys and girls and young people. It must be frankly stated that it contains sermons by both conservatives and liberals; but subjects of a controversial character seem to be avoided by the latter. The conservatives, while they do not display a polemical spirit, still do not shade or diminish the doctrines of the gospel.

Unveiling the Future. Compiled and edited by Rev. T. Richard Dunham. Fundamental Truth Publishers, Findlay, Ohio. \$1.00.

Surely a book comprising articles by twelve staunch students and interpreters of Biblical prophecy ought to attract much attention and have a wide reading. All the contributors are well known for their work along the line of eschatology. Harry Rimmer leads off; he is followed by the following Biblical scholars of good repute: Arno C. Gaebelin, William B. Riley, Charles G. Trumbull, James M. Gray, Keith L. Brooks, L. Sale-Harrison, Donald G. Barnhouse, Roy T. Brumbaugh, Arthur I. Brown, William L. Pettingill, and T. Richard Dunham. There! Do you want to read a book from the brains and hearts of such a roster of good men and Bible students?

Against Head Winds. By John T. Faris. Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Mich. \$1.00.

If you want to read an interesting and uplifting book of biographical sketches, just get this book. The title means that the heroes and heroines here portrayed had to win success as Christians against many odds—or, as the author puts it, “against head winds.” These persons would not compromise their Christian confession in the face of ridicule and sometimes bitter persecution; nor would

they allow poverty or other handicaps to stand in the way of achieving success. The lesson of these true stories is that we should not be daunted by opposition. Among the characters depicted are the following: Frank T. Bullen, Thomas Edwards, Mary Slessor, Myron T. Her- rick, John Meigs, William McKinley, Mary Lyon, and others who were just as brave.

Studies in the Gospel According to Matthew. By E. Schuyler English. Fleming H. Revell Co., 158th Fifth Ave., New York, N.Y.; also London and Edinburgh. \$1.75.

Forewords by Drs. Donald G. Barnhouse and Frank E. Gaebelin give this book a good send-off. We may know from their recommendations that the author stands firmly for evangelical principles and regards the Bible as the fully inspired Word of God. In his introduction he describes effectively the background of the Gospel of Matthew. The chapters that follow contain comments on the Gospel, with many apt references to the practical Christian life. He takes the same position as Dr. Barnhouse relative to the teaching and place of the Sermon on the Mount. Regarding the prophecies of the Gospel, he interprets them according to the pre-mill- linarian view. The book is well adapted for enriching the reader’s spiritual life.

Bible History References. By F. Rupprecht. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. \$2.50.

Any book that comes from a Missouri Lutheran author may be depended upon to be soundly evangelical in its attitude toward the Bible. Our author in this case not only takes it for granted that the Bible is the divinely inspired Word, but also gives good reasons as he goes along for such a belief. We are much pleased with his treatment of the early chapter of Genesis; for it almost always occurs that, if a person is sound on those chapters, he rings true in his treatment of the rest of the Bible. In dealing with those chapters the author shows that they are in agreement with the facts of science as far as they have been empir-

cally established. This book has gone into its second edition, which has been much revised and enlarged. The additions bring the work up to date and greatly enhance its value. It is a book of real scholarship. Mr. Rupprecht is acquainted with the methods of the divisive critics of the Old Testament, but he has not been convinced of their soundness. He gives good reasons for accepting the Biblical history just as it is in the Holy Scriptures. This book deals with the Old Testament. We hope the author will publish a volume on the New Testament which will be just as sound and satisfactory as is this one on the Old Testament.

Bible Questions Answered. By William L. Pettingill, D.D. Just a Word Incorporated, 1528 West 7th Street, Wilmington, Delaware. \$1.

Good books multiply. In this book Dr. Pettingill, so well known as lecturer and Bible student, answers many questions of and about the Bible that trouble honest souls or that are made the object of attack by unbelievers. He certainly has done the cause of truth great service by publishing this volume. If only people who are troubled about apparent difficulties of the Bible would get this book and study it! In this way they would see how reasonable the Bible is, and that even its difficulties add to its value by driving people to study it more thoroughly. Many of the questions sprung in this book were answered in lectures given by the author, and they are here gathered together in this convenient and helpful manual.

Building the Home Christian. By Prof. J. A. Huffman, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$1.00.

Could anything be more important than that the home life of the people be Christian? Out of a rich experience and much keen study and observation the author has composed this book. The work has not been written by a novice or a young person who merely imagines and idealizes. The advice given to young people who are anticipating marriage is sound and wholesome, and, if heeded,

will enable them to avoid failures in establishing their homes. It is most important to begin right. Hence hasty matches are to be avoided. Many times the home life is greatly disturbed because one party to the compact is a Christian while the other is not. Much valuable counsel is given to couples after marriage as well as before. We indulge the hope that this volume will have a wide reading and a careful heeding.

Children of God and Other Story Sermons. By Rev. W. R. Siegart. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. 75 cents.

In his graceful introduction to this volume, Prof. Abdel R. Wentz, D.D., of Gettysburg Theological Seminary, says: "The message in every case is carried home on the wings of a story." The author has been a keen observer and a wide reader; thus he has gathered many true stories, and these he has used most effectively in preaching to the boys and girls of his congregation. He knows the psychology of children, and is thus aware that they like a narrative in which live persons are actors. They do not object to the lesson that is drawn from the story if it is brief and relevant. Mr. Siegart found that adults were almost as much interested in these story-sermons as were the children to whom they were chiefly addressed.

Unto the Skies. By Lilian G. Carleton. Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England. 3s.6d.

If you have a recent map of India, look up the Punjab province in the northwestern part of that country, and find the city of Ludhiana. In that city the Woman's Christian Medical College is located. It was founded many years ago by British missionaries, and has accomplished much good for the native people. The interesting and instructive book now under review tells the story of natives who have been transformed by the power of the Gospel and have stood firm in the midst of dire trials and persecutions. The story of the abuse of both adults and children who named the

name of Christ is often harrowing. In many cases the medical college had to take care of men, women and children who were cast off by their relatives as soon as they confessed that they had become disciples of Christ. One learns here about the sustaining power of the Gospel under severe trial. It is also evident that Christianity is the only power that can really transform human life and character. The book is strikingly illustrated with pictures made from photographs.

In His Presence. By Anna J. Lindgren. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Cloth bound, 75 cents; paper bound, 35 cents.

If people are conscious of living in the presence of Christ, they will behold wondrous things in God's Word which would otherwise be hidden from their eyes. "Spiritual things are spiritually discerned." This beautiful book by Miss Lindgren proves the truth of our statement. It is composed of brief essays on various Biblical passages and incidents which are interpreted and applied to the Christian's life. Thus many valuable and uplifting truths are brought out of the rich treasure-house of God's Word. The book is wholly constructive, and its purpose is to make the Christian life increasingly fruitful.

Coming Twice. By Harold P. Barker, C. F. Vallance, Pub., Barking, Essex, England. 1s.6d.

The author of this earnest book produces many arguments for the second coming of Christ in apocalyptic form. He urges people to be prepared to meet Him, because He may come at any time. Many apt illustrations are used to enforce the exhortations. The book is paper bound.

The New Testament: A Study. By Prof. Herbert C. Alleman, D.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. 65 cents.

This book is one of the series of what is known as "The Lutheran Leadership Course," which is intended to help church workers in teaching the Bible.

In many ways Dr. Alleman's book is well adapted for its purpose, because it gives much valuable information regarding the background and origin of the books of the New Testament. It also gives brief synopses of all the New Testament books. The author rightly stresses the fact that the Christian movement can be adequately explained only by the fact that Jesus was the divine Son of God, as He professed to be. We think that the virgin birth of Christ and His substitutional atonement might have been more stressed in this volume, yet we believe that they are taken for granted by the author. In his bibliographies he cites both conservative and liberal authors without giving any clue to their different teachings. It seems somewhat odd to see both schools recommended for further study by Lutheran church leaders. Among the liberals the following are cited: James Moffatt, B. W. Bacon, B. H. Streeter, G. A. Buttrick and W. F. Adeney; among the conservatives the following appear: W. M. Ramsay, A. T. Robertson, R. C. H. Lenski and J. G. Machen.

"Let Us Go into the Next Towns"—in Japan. By George P. Pierson. Fleming H. Revell Co., 158 Fifth Ave., New York, N.Y. \$1.00.

After spending forty happy years in doing missionary work in Japan, the author of this engaging volume ought to know whereof he affirms; and he does. According to his view, there ought to be no let-up in general missionary operations and superintendence; but, in addition to this kind of work, many missionaries should "go into the next towns" in Japan and live there among the people as one of them, win them to Christ and gather them into churches. He quotes some one as saying of Japan: "There are thousands of towns without a Christian worker, and many without a Christian witness." Regular missionary pastors should occupy these fields. The book is not a biography. Andrew Strong is not a real concrete person, but is a representative of a class of persons who are doing the kind of work the

author advocates. Without being polemical, the author believes that the whole Biblical system of truth, with Christ as the center, is the only hope for Japan, as well as for all other nations. He stands firmly for evangelical faith and doctrine.

Mothers in the Bible. By Rev. Donald Davidson, Ph.D. Marshall, Morgan & Scott, Ltd., London and Edinburgh. Obtainable from Zondervan Publishing House, Grand Rapids, Mich. 3s.6d. \$1.50.

Dr. Davidson's books are all valuable. He writes in a simple and practical style, and is always loyal to the Holy Scriptures. In his church he has had the privilege, he informs us, of delivering these addresses to large gatherings of women who are all mothers. The financial depression has caused much suffering in his parish, and the mothers have had to bear their full share of it. The talks he gave them were for their comfort and encouragement. He drew many lessons from the Biblical portrayals of mothers—lessons of hope and inspiration as well as of warning. He began with Mother Eve and closed with the mother of the sons of Zebedee. Among other Biblical mothers, he gave talks on Sarah, Rebekah, Rachel, Jochebed, Ruth, Hannah, Mary (the mother of Jesus), and Elisabeth. The author has given us a helpful and unique volume.

The Time Periods of Prophecy. By Wilbur M. Smith, D.D. American Bible Conference Association, 601 Drexel Building, Philadelphia, Pa. 50 cents.

The author criticises those interpreters of prophecy who are given over-much to date-setting. He cites numerous instances in which they were mistaken. He goes back to Lactantius who thought the millennium would begin about the year 500 A. D., and brings the history of such failures of setting the dates of the second coming of Christ down to 1934. Yet he believes that there are some time periods that the Scripture makes clear. It will be worth while to read Dr. Smith's little book to get the distinction between truth and error on this engaging subject.

The Man of Sorrows. By Rev. Henry Beets, LL.D. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Mich. \$1.00.

A series of Lenten sermons, including sermons on the "Seven Words from the Cross," by Sir Dr. Beets, is something to be grateful for. They are real sermons, homiletically arranged and developed, with proper divisions, such as Charles Spurgeon was wont to call "hooks on which to hang one's thoughts." They are also written in a smooth and graceful style. Throughout the book the substitutional atonement is upheld in a positive and constructive way which not only convinces the intellect, but also melts the heart. It is easy to see why the readers should be thus affected. If the eternal Son of God became incarnate and actually bore the penal consequences of the sins of the world, and thus redeemed men to eternal bliss—would not that fact touch the emotions and beget love and gratitude in the human soul? Yes, our incarnate Lord was indeed, "the Man of sorrows." This vital doctrine is brought out clearly and forcefully in these sermons by a real preacher of eternal truth.

Robert Laws of Livingstonia. By James Johnson. Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England. Two shillings.

An outstanding name in the annals of African missionary work is the goodly name of Robert Laws of Scotland. Surely it can be said of him as it was of righteous Abel, "He, being dead, yet speaketh." The greatest monument by which he will be remembered for generations to come is the missionary district known as Livingstonia in central Africa on the shores of Lake Nyasa. Of this district he was the chief founder. The story of his eventful life is interestingly told in this volume. Born of poor but pious parents, he early consecrated his life and gifts to the service of Christ, and felt the divine call to carry the Gospel to the benighted people of "darkest Africa." His struggles began in his youth in his efforts to get an education,

but the persistence which characterized his youthful efforts went with him throughout his whole career, and crowned his life with success. He had many adventures and some narrow escapes in the wilds of Africa, but he seemed to bear a charmed life. However, in reality, it was a divinely protected life. He lived to see whole tribes transformed by the power of the Gospel, and saved from superstition, war and nameless crimes. The last chapter of his heroic life is so touchingly told by the author that tears are likely to dim the reader's eyes. Does missionary work *count*? Read this absorbing book, and see for yourself!

Epistle Message (Vol. II). Edited by Hermann F. Miller, D.D. The United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa. \$1.50.

Volume I, issued some months ago, contained a collection of sermons by well-known Lutheran ministers on the Epistles of the Christian Year from Advent to Pentecost. The sermons of the present volume are on the Epistles for the Trinity Season. Thus the whole cycle of the Church Year is completed by these two volumes. The best way to describe the discourses in this collection is to say that they are evangelical, expository and practical. They help, therefore, to enlarge one's spiritual knowledge and to enrich one's spiritual experience. They may not all be as striking and epigrammatic as some published sermons are, but they abound in nourishing food for the soul. Such fundamental principles as justification by faith and salvation by grace are duly upheld and stressed, with good works as the blessed fruitage.

Monica's Choice. By Flora A. Berry. Pickering & Inglis, London, E.C.4, England. 2s.6d.

Here is a story of an English girl of a somewhat wilful spirit, who managed to get herself into a good deal of trouble and to cause other people a good deal of trouble. By and by, however, she was greatly changed, became quite winsome, and finally made a choice of which every right-minded reader will approve. What

was it that produced the important change in her character, and also in the lives of some of her associates? Well, you must read the book to find out that secret. While the movement of the story is somewhat hindered, we think, by unnecessary details, yet there is a good deal of incident that is really worth while and at least one adventure that makes you hold your breath. It is a wholesome Christian story, and the religious characters portrayed in it are not of the "unco gude" sort, but of the upright and genuine kind.

Ambassadors of Christ. By Rev. Paul Lindemann. Concordia Publishing House, St. Louis, Mo. \$1.00.

Alike for ministers and laymen, and especially for the former, this book comes freighted with good things. It will give to laymen a higher conception of the office of the ministry. For ministers it contains many facts that will cheer them, and help them to a higher appreciation of their sacred calling with all its blessings and opportunities. In many ways it is also quite a conscience-searching essay. The author talks right out in meeting, and lets his criticisms of ministers fall where they will. He does not spare the selfish, ease-loving, fault-finding, or envious preacher. We rejoice in his plainness of speech. Mr. Lindemann is the pastor of an important Lutheran church, and writes largely out of his own rich and varied experience.

The Face in the Crowd. By Grace Pettman. Pickering & Inglis, London. 1s.6d.

Do you want to read a good Christian story for both recreation and profit? Then get and read this story. While you will be carried along by the plot and movement of the story, you will find that you have not wasted your time when you have finished it. That is the kind of story that is worth while. Just to give you a hint: Who was Iris Sinclair, the heroine of the tale? That is the secret that keeps you on the *qui vive* to the end, when it is successfully disclosed. You must read the whole story to see how the mystery is solved.

The Yoke Made Easy. By Alfred Doerffler. Concordia Publishing House, St. Louis, Mo. 75 cents.

One of our Lord's engaging paradoxes was his saying, "My yoke is easy and my burden is light." Usually we associate labor and hardship with yokes and burdens. But Christ's yoke is easy because He carries the heavier end of it, and his burden is light because He sustains us in bearing it. Well, this book shows people how they may serve and trust the Lord Jesus Christ in all the trials, as well as the joys, of life. Each section begins with a text of Scripture; then follows a spiritually helpful meditation on the text, which is followed by an appropriate prayer. The author knows well how to set forth "the consolations which are in Christ Jesus."

Communion Counsels and Prayers. By F. J. Lankenau, D.D. Concordia Publishing House, St. Louis, Mo. 50 cents.

In this choice booklet the importance of the Lord's Supper is emphasized. The author upholds the Lutheran view of what is known as "the Real Presence of Christ" in the Eucharist—that is, that our Lord in His whole glorified person is present and is received by the communicant. In order to receive the blessing of the Communion, however, the recipient must come in penitence and faith. The spiritual import of the sacrament is strongly urged.

Additional Literary Notes

A pamphlet that should be read by many people bears the title, **They Twain Shall be One**. It consists of a series of sermons on the home by Rev. Paul Levi Foulk, pastor of Trinity Lutheran Church, Altoona, Pa. The sermons are pithy and trenchant, and full of timely suggestions that will help to make the home a good and happy one. There are many married couples in the world who should read and ponder these sermons and profit by them. Address the author as above, if you want to read the pamphlet.

When Dr. Henry W. Frost writes a book, you may depend upon it that it is thoroughly done and is worth reading and digesting. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., have issued a pamphlet by Dr. Frost on **The Seven Dispensations**. Much Scripture is cited to uphold the author's views. If you desire to know what the seven dispensations are and the author's reasons for believing in them, just send for this book. Price, 40 cents.

Another choice and helpful brochure carries the attractive title, **Mutual Obligations of the Ministry and the Congregation**. It is written by Rev. Karl Kretzschmar, and is published by Concordia Publishing House, St. Louis, Mo. The title tells you plainly what the book is about. It is written in an incisive and telling style, and should be read by both pastors and laymen. If the suggestions and advice here given are carried out, prosperity will come to Zion.

Of real value to church workers and leaders is a beautifully made booklet bearing the title, **My Bible**, issued by the United Lutheran Publication House, Philadelphia, Pa., written by Drs. O. Fred Nolde and Paul J. Hoh. It is intended as a manual for teachers and other church workers, and will prove of much service to them if they will carry out the instruction given by the authors. They stand firmly for the Bible as the inspired record of divine revelation. While there is, of course, a human element in the production of the Bible, that element is not over-emphasized, but is subordinated to the divine element (see pp. 20, 21, 60-62).

One might raise a few interrogation-points. On page 52 the authors treat the fall of man as if it might be a human deduction instead of a historical fact divinely revealed. On page 56 they quote approvingly Luther's statement of the vicarious atonement, but do not make the doctrine clear in their own statements. We regret their recommendation of the translations of the Bible by Moffatt and Smith and Goodspeed (p.66).

They also recommend Hasting's **Dictionary of the Bible** (p.67), but fail to recommend James Orr's great conservative work, **The International Standard Bible Encyclopedia**, recently revised by Dr. Melvin G. Kyle. However, they rightly call attention to the **Bible Dictionaries** of Davis and Peloubet.

How wonderfully the various sciences are woven together! We are moved to make this statement by reading a pamphlet entitled **Chemistry in the Service of Science**, by Prof. A. T. Lincoln, Ph.D., of Carleton College, Northfield, Minn. A complimentary copy of the brochure has been sent to us by The Chemical Foundation, 654 Madison Ave., New York, N. Y. No doubt the interested reader can secure a copy by applying to the said Foundation for it. The work makes no reference to religion, but is most informing in showing how chemistry is interwoven with other sciences, like astronomy, biology, etc., and how it helps agriculture and other industries in many ways. The essay is quite technical, and yet all people interested in science can get the gist of it.

In these columns we have frequently recommended the work that Dr. David L. Cooper is doing for the speedy evangelization of the Jews. His latest booklet on his favorite theme bears the title, **Is the Jew Still First on God's Prophetic Program?** In this excellent booklet he answers some objections that have been made against his methods, and also gives the Biblical ground for holding that the Hebrew people come first in God's program of world redemption. His presentation is very convincing. For this booklet and Dr. Cooper's other publications address: Biblical Research Society, 4417 Bernice Street, Los Angeles, Calif.

The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill., send us a timely booklet called **The Grim Shadow**, by Herbert Lockyer. By his "grim" title he means the "development of the world corpora-

tion." By an analysis of the signs of the times compared with Biblical prophecy the author reaches the conclusion that the era for the dominance of such a world-wide corporation is rapidly approaching. This means the final enthronement of the Anti-Christ. The price of the booklet is ten cents per copy \$1.00 per dozen; \$7.00 per hundred.

Note this attractive title, **Missionary Forward Endeavor in the Light of the Book of Acts**. It is the title of a pamphlet by Prof. Theodore Hoyer, and is published by the Concordia Publishing House, St. Louis, Mo. Price, 15 cents. The authority and motive for carrying the Gospel to all people of the world are found in the Biblical book of Acts. The proof of this fact is presented in a most forceful and earnest way by the author. It answers the vital question of the poet:

"Can we, whose souls are lighted
With wisdom from on high;
Can we to men benighted
The Lamp of Life deny?"

Do not fail to get and read a beautiful booklet, entitled **Visiting the Empty Grave**, by Herbert Lockyer, published by the Bible Institute Colportage Association, Chicago, Ill. Surely many precious thoughts cluster around our Lord's empty grave. It means that He rose from the dead and thus proved Himself to be the victorious "Captain of our salvation." Price of the booklet, 15 cents.

If you want to read what many eminent men and women have to say about "that blessed hope," send for a pamphlet entitled **One Hundred World-known Witnesses to the Second Coming of Christ**, published by Pickering & Inglis, the well-known publishers of London, Glasgow and Edinburgh. The price is six shillings. Among the notable one hundred, the following may be named: Canon Liddon, Sir Robert Anderson, Jowett, Chalmers, Moody, Gray, Ramsay. There are many others just as famous as students of the Bible. All of them believe that Christ will come in an apocalyptic manner.